Washington Gladden on The Unchurched Classes Peter MacQueen on Religious Conditions in the Philippines
Old Home Week in New Hampshire

Volume LXXXIV

Number 36

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THE RIVER

DEEP, deep, and clear and strong,
Brimming its termless tide,
The river flows along
Murmuring the undersong
Where mystic measures bide.

The great pines tower serene, Freely their great roots drink, Their boughs the beeches lean Above the dark and green Translucence of the brink.

And ever as it flows
It paints the beight of beaven,
With myrtle and with rose
It mirrors the day's close
And all the peace of even.

There space that has no end, And night that has no hars, With far, strange glories hend Where the dark eddies trend, To glass the outmost stars.

And as its vast tide sweeps
From sboreless solitudes,
The wide, free breath it heeps
Blown in from swells and deeps
Where awful mystery broods.

So pulses, measureless,
Through all the life above,
The life below, with stress
Of all sweet powers that bless,
The river of God's love.

O, mightier river, roll
Through every desert breast,
Through every longing soul,
Your bounty and your dole,
Your infinite of rest.

Written for The Congregationalist by
HARRIET PRESCOTT SPOFFORD



The Maker's Image

One of the best, if not the best, of the replies to Edwin Markham's poem, The Man with the Hoe, is the following poem, by Albert Charlton Andrews, published in the Indianapolis Journal:

Crowned with the culture of the centuries, With honest mien and noble, manly pride, He gazes fearless back across the Past, Triumphant o'er the forces of the world Fired by wisdom's sacred beritage, Imbued with ardent trust and sanguine hope, Strong driver of Progression's potent plow He presses onward certain of success n his brow serene intelligence Reigns sovereign consort of integrity

This is the thing the Lord God made and gave To have dominion over land and sea This is the Maker's image, this the Man, Evolved in somber cons dead and gone, That phenix-risen from the forge of Time, In grandeur marches on to victory. elod is but the relic of the Past And burdened by the centuries that lie Long buried in a now-forgotten tomb, ence empty ages nevermore may rise.

So has God-given labor raised the Man, That, chaos-conquering, his mighty arm Now reaches proudly round the globe, In signal triumph over Time and Space The gulf between him and the seraphim Is straitly narrowed to a single step; Toil-lifted from the gloom of ignorance, He holds the key to solemn mystery, And with unclouded eyes perceives God's dream In all its glory and its melody. Say, where exists more splendid prophecy?

"Masters and rulers in all lands"—forsooth, Who are the masters, and whose is the sway Of sceptered power o'er the universe? Whose hand is on the throttle of Advance, Save his upon whose sturdy, open brow There gleams the sweat of strong productive toil? He is the lord and ruler in all lands. Whose lightest word commands the elements, Who summons Nature to his beck and call. And whose mest faithful servitor is Truth-Who labors, labors to a noble end!

And so the Future shall be satisfied; The world's last reckoning shall place this Man Upon the pinnacle he shall deserve; And he who shaped himself shall reap the rest His being promises, led on by faith Undaunted in the goodness of the Plan, The want insatiate of higher things-The plain impulse of immortality.

Thought Transfer

Thought Transfer

No incident in my scientific career is more widely known than the part I took many years ago in certain psychical researches. Thirty years have passed since I published an account of experiments tending to show that outside our scientific knowledge there exists a force exercised by intelligence differing from the ordinary intelligence common to mortals. This fact in my life is of course well understood by those who honored me with the invitation to become your president. Perhaps among my audience some may feel curious as to whether I shall speak out or be silent. I elect to speak, although briefly. To ignore the subject would be an act of cowardice—an act of cowardice I feel no temptation to commit. To stop short in any research that bids fair to widen the gates of knowledge, to recoil from fear of difficulty or adverse criticism, is to bring reproach on science. There is nothing for the investigator to do but to go straight on, "to explore up and down, inch by inch, with the taper his reason": to follow the light wherever it may lead, even should it at times resemble a will-o'-the-wisp. I have nothing to retract. I adhere to my already published statethe-wisp. I have nothing to retract. I adhere to my already published statements

I think I see a little farther now. I have glimpses of something like coherence among the strange elusive phenomena; of something like continuity between those unexplained forces and laws already known. This advance is largely due to the labors of another association of which I have also this year the honor to be president—the Society for Psychical Research. And were I now introducing for the first time these inquiries to the world of science I should choose a starting-point different from that of old. It would be well to begin with telepathy; with the fundamental law, as I believe it to be, that thoughts and images may be transferred from one mind to another without the agency of the recognized organs of terred from one mind to another without the agency of the recognized organs of sense—that knowledge may enter the human mind without being communicated in any hitherto known or recognized ways.—Sir William Crookes, President British Association for the Advancement of Science.

The Religious Press of Today

This spirit of loyalty is not so strong as this spirit of loyalty is not so strong as it was years ago, and religious papers must now possess in themselves powers of attraction other than that of representing their denomination. Failure to recognize this fact has been, perhaps, the chief cause of the decline in circulation and influence of many religious papers and are fluence of many religious papers, and explains the widespread impression that the religious paper was rapidly passing into a condition of innocuous desuctude. This is not the case, however, and during the last few years there have been a marked change and improvement, and the relichange and improvement, and the religious paper promises to be as popular and influential in the future as it has ever been in the past. During this recent period of transformation many religious papers have died outright, some have been absorbed by others and not a few have been born again. The enterprise of daily papers in gathering and presenting news has educated church people to demand in their religious papers news secular as well as religious, and that it be presented in short paragraphs, as they find lar as well as religious, and that it be presented in short paragraphs, as they find it in secular dailies. They also demand that the great questions of the day be discussed in religious papers as broadly and fully as they are in secular papers. Religious editors were slow to recognize these demands, but in course of time it was observed that the papers which met them were growing in favor and influence. Now all the leading religious papers devote more or less attention to secular affairs and print a large amount of news of general interest. They not only print news, but they are adopting the methods of daily papers in securing it.—Chicago Tribune.



I wish to write a few words of praise about Mellin's Food. I nursed my baby until he was 2 months old, and then I was compelled to put him on the bottle. I commenced with cow's milk, but my baby fell off so that he was pitiful to look at. When he was 3 months old we put him on Mellin's Food, and now no one has a finer baby in Crewe. He never knows what a sick day is, has 12 teeth and can nearly walk and talk. He had the colic every day nearly all day before I commenced using Mellin's Food. Mrs. W. R. Rodgers, Crewe, Va.

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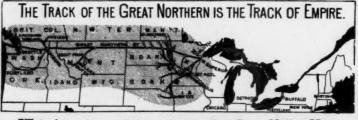
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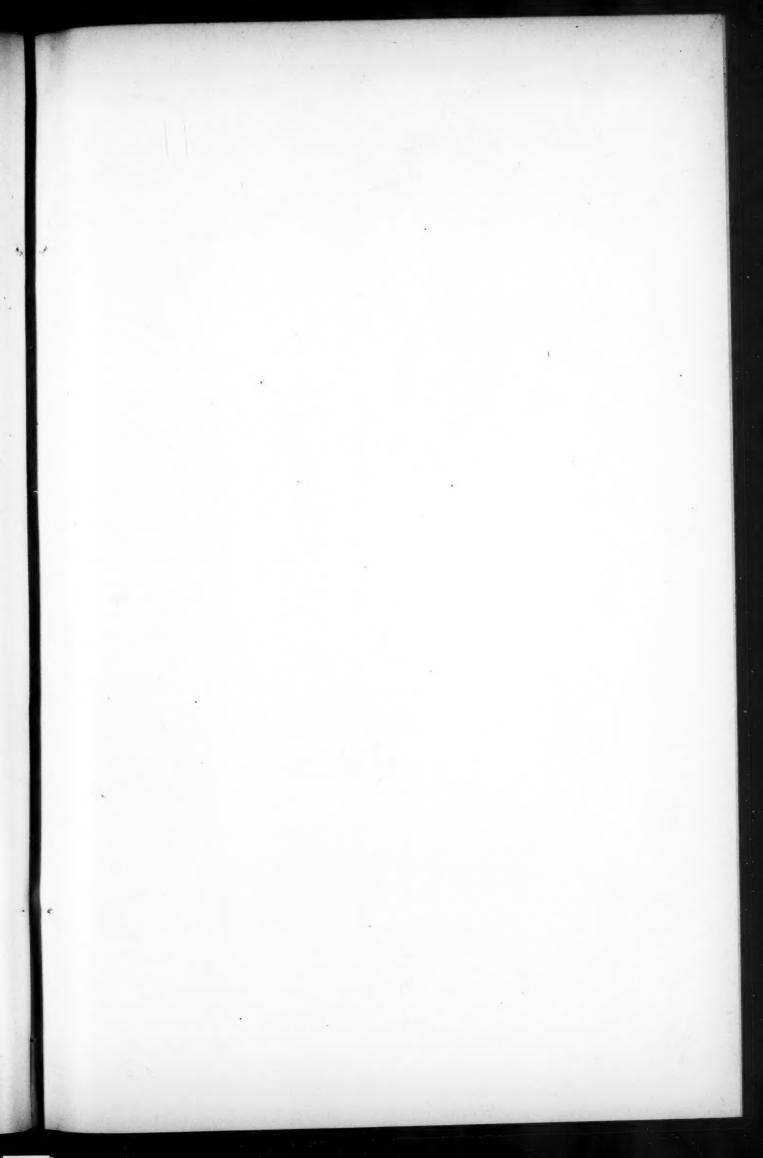
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The Congregationalist Services

rices for Sunday evening and other occa-100 copies 60 cts. postpaid. Sample

An inventory of spir-The Subtractions of itual forces at the the Summer close of the summer

shows large subtractions from Christianity's working and thinking capital. In quick succession have gone Dr. Lamson, Dr. Barrows, Samuel Johnson and Charles I. Mead-men who were carrying heavy responsibilities and rendering conspicuous service. Scotland, and English-speaking Christendom as well, has been called upon to mourn the loss of Dr. A. B. Bruce. An obituary list like this, which might easily be lengthened, leads to the impression that the mortality of the summer has been exceptional. We doubt if that is really the fact. Every summer, with its heat, its sudden changes of temperature, the risks involved in travel and the dangers lurking even in exercise and sport, not only makes heavy inroads upon the ranks of public men, but leaves its sad memories in countless households. It is of the missing sister or mother, father or son, that many who read these lines are thinking. With their departure all the brightness of the summer seems to have gone too, and life is so much emptier. But in reality the subtractions are only so much more treasure laid up in heaven, added links between us and the unseen realm, a transfer of activity rather than its cessation. For the law of the conservation of energy holds good in the spiritual as well as the physical universe. Lives that have touched ours in blessing, that have radiated sunshine as they have gone about their daily work, are sure to find their place of service and their joy in unselfish loving in that world whither Christ has called them.

Many persons besides the What to Hear at the Council delegates will doubtless be unwilling to miss any ses-

sion of the council, regarding it as a school in which the most important religious subjects are treated by teachers whose wisdom has been approved in the leading Christian nations. But many others will be able to give only one or two days to the council, and will wish to choose the subjects of greatest interest to them. The symmetry of the program, as originally planned, has suffered somewhat in readingtment to suit the necessities of some speakers with other engagements and to make room for social functions. Yet a unity of theme has in the main been assured for each day. Thursday, Sept. 21, is devoted to theology, and those who would know what Congregationalists believe and bow they maintain their belief will not miss that day. Friday will be of special interest to those who would know the Christian's duty as a citizen. Saturday the relation of the church to society will be considered. Monday great problems in education will be dis cussed by eminent educators. Tuesday distinctive work of the local church in different phases will be the chief topic. Congregationalism has preëmpted Wednesday to show its place in the world and its relations with other denominations. The last day of the council will be of great interest to all classes, when international relations and the mission of the churches to non-Christian nations will be the themes of great orators, while the day will end with a discussion of the most important of all subjects to churches of every name.

President McKinley's Spurious Militant recent visit to Ocean Christianity Grove, N. J., and his ad-

dress to the Methodists who resort thither appear to have aroused altogether too much ardor in the breasts of certain persons, particularly that of Secretary Schell of the Epworth League. He followed up the president's patriotic utterances with one of his own which if correctly reported fairly seethed with martial ambition. He pictured a million Epworth Leaguers following the flag through the jungles and flinging themselves upon the breastworks of the Philippines. Inasmuch as the membership of the Epworth League as of Christian Endeavor is composed largely of girls and young women the scenes which rise upon the imagination are a trifle ludicrous. We cannot see what good such a perfervid speech does except perhaps to lead the Springfield Republican in commenting on it to an exhibition of selfcontrol that is as remarkable in the office of that paper in these latter days as it is unwonted. What Christian leader of any sense and sagacity today can glorify military operations as in themselves anything but a necessary evil to be tolerated only to pave the way to a better status for large numbers of the human race. disturbances in the Philippines will be over long before President McKinley will be obliged to enlist the million Epworth Leaguers whom Dr. Schell tendered him. Meanwhile the impetuous secretary might slake his thirst for military achievements by leading a charge upon Zion's Herald, which is discharging some heavy missiles in his direction.

Why does Mr. Moody rely at Northfield so much on Englishmen for help in his Northfield conferences? We hear this question asked now and then in a tone that indicates dissatisfaction. For our part, we discern in that action no disparagement of American preachers and teachers who have always been well represented on the Northfield platform. Mr. Moody has hosts of friends on the other side of the ocean and it is a natural thing for him to draw upon the ranks of gifted Englishmen and Scotchmen to further the ends of his conferences. Judged by the satisfaction of the audiences no speakers are more helpful. This year the addresses of Rev. G. Campbell Morgan have been especially stimulating and powerful. It

is not emotionally inclined persons to whom he appeals only, but hard headed, common sense business men have told us within a few days that they never heard preaching more searching, logical and uplifting. The spiritual life of America owes much to the messages and the personal influences that have come to us from our brethren of Britain. There is in many of them a depth of spiritual life and a power to impart to others which may well be made widely serviceable.

Mr. Morgan is one of Making Use of Mr. the delegates to the Morgan International Council and fully expected, when he came to this country, to sit with his brethren, but so great has been the demand for him in various parts of this country and in Canada that Mr. Moody, yielding to many urgent letters, has arranged for an extended trip, which will prevent Mr. Morgan's being at the council. He will hold meetings in these cities in the order named: Montreal, Toronto, Rochester, Pittsburg, Chicago, Kansas City, Atlanta, Baltimore, Philadelphia, Brooklyn, New York and Boston. He will start on this tour at once, stopping a day or two in each city and reaching Boston for a series of all-day meetings Oct. 12-14. He will be warmly welcomed everywhere, and we trust and expect that he will be the means of quickening Christian life in all the cities which he visits.

Protestant Missions in the Philippines

"Peace first," is our policy in the Philippines, so President McKinley has announced. That task must be accomplished before any plans for government or development of trade and commerce or education or religion can have any assurance of success. After peace, what? "Then, with charity for all, establish a government of law and order." So far, our national duty is plain. But what can be expected of the United States in promoting pure religion in our new possessions?

It is not the business of our Government to Protestantize the Philippines. It will declare and maintain religious freedom. We cannot ask more than that. There will be no alliance between church and state, no legal enforcement of ecclesiastical laws and penalties, no rewards or immunities from the Government for loyalty to the church. That will be a great gain for pure religion. When priests and other ecclesiastics must depend for their support on the voluntary offerings of the people, the right of the people to think for themselves is respected. Free schools also will be established, not for the purpose of training the young to obey priests, but to help Filipino children to become intelligent and useful citizens. This is all that American Christians expect our Government to do officially in the Philippines for Christianity. Those orators and editors of newspapers like the New York Evening Post and Springfield Republican, who monotonously repeat the assertion that we advocate a war of conquest in order to Protestanize Filipinos, that we would take the gospel to them with a shotgun in one hand and a Bible in the other, are

presumably intelligent enough to know that they are misrepresenting American Christians. Forced by sterility of arguments for anti-expansion to reiterate this feeble gibe, they probably deceive others no more than themselves.

But what duty is laid on Protestant Christians in the United States by the acquirement of this new territory? First, to be thankful that so large a proportion of the inhabitants of these lands we are to govern are Christians. Their Christianity may be of a low type, may be marred by superstitions, may tolerate vices which our moral sense condemns. Yet they worship our God, see him revealed in Jesus Christ, know something of the history of Christianity and revere it. There is a ground for religious fellowship between us and Roman Catholic Filipinos, and we must welcome and cultivate it.

Next, we ought to inform ourselves concerning present religious conditions in the Philippines and make wise use of our knowledge. The Roman Catholic Church in that country has behind it the traditions of centuries of undisputed possession. Its religious orders hold vast estates, and where their titles are valid it will be the duty of our Government to maintain these titles. That these orders are responsible for grave evils we do not doubt. But we are by no means ready to admit that existing institutions must be destroyed in order that true religion may be advanced in the Philippines. Roman Catholicism in this country is a far more genuine and spiritual religion than among peoples ruled by Spain. American Catholics have a new duty toward the Philippines which we do not believe they will ignore.

Further, we Protestants must understand that in whatever way we carry on missions to the Filipinos our task will be peculiarly difficult. Until we have their confidence we can expect no results from preaching or teaching. The interview with General Otis reported by our Manila correspondent in another column is especially suggestive. Until peace is established we question whether more harm than good will not result from any effort to establish missions in the Philippines. It would be likely, as General Otis says, to bring against missionaries and the country they represent the accusation of "trying to take away their religion as well as their liberty." As we have before pointed out, the fact that we govern the Philippines will put American missionaries at a grave disadvantage until the people learn to appreciate and be grateful for the government we shall give them.

Lastly, we must not introduce into the Philippines the differences which divide Protestants into rival denominations at home. The great majority of them are agreed on the essentials of faith and character which are pleasing to God. Is it of importance to Filipinos that they should know the differences between Episcopal, Presbyterial and democratic church government? If it is, let us find out which form they prefer, and unite in offering it to them. Let us not repeat our experience in Japan, where a score of denominations went in to gain a foothold and confused the people with many names whose meaning they did not comprehend.

Whatever denomination begins missions to the Philippines will have to

spend much money and give many lives. with not much to inspire enthusiasm for many years to come. Mr. MacQueen describes in his letter this week the beginning made by the Presbyterians in Manila. We hope Congregationalists and other denominations will for the present give them a free field, with hearty sympathy and prayers. Congregationalists and Presbyterians have amicably divided foreign fields which they had once occupied in common, and the division has resulted in increased prosperity to the missionary work of both denominations. It is our earnest hope that only one Protestant denomination may be found in any one city or district of the Philippines for several years to come.

The Facts in the Dreyfus Case

No foreign judicial trial in this generation has interested so many people in this country as that of Captain Dreyfus. We infer from inquiries received that many of our readers are not informed concerning its history. Therefore we give the main facts.

The trouble began with the "bordereau." This was the name given to some fragments of a paper which a spy brought to the Intelligence Department of the French government in September, 1894. The paper was said to have been stolen from the waste basket of the German embassy in Paris, but we do not know that any evidence was offered that this was true. These fragments, when pieced together, were found to contain some facts about French military plans and tactics.

On the staff of the Intelligence Department were General Mercier, Col. Du Paty de Clam, Colonel Picquart and Captain Dreyfus. The only reason why Dreyfus was suspected of having written paper rather than other members of the staff seems to have been that he was a Jew. But Du Paty de Clam attempted to find evidence against him by dictating a letter for Dreyfus to write, in which he used terms similar to those in the paper which had been found. He accused Dreyfus of trembling when he heard these terms, and on this evidence Dreyfus was arrested and charged with having written the bordereau. The news was at once spread by the newspapers.

General Mercier announced to the Cabinet Council that he had asked the military governor of Paris to examine into the case. This was Nov. 1. Reports were circulated that Colonel Panizzardi, the Italian military attaché in Paris, had aided Dreyfus in an effort to furnish secrets of the French army plans to the German government. He telegraphed to his government for permission to deny the charge. The telegram was intercepted by General Mercier, who concealed the fact from Dreyfus and his counsel.

Dreyfus was shamefully treated while in prison, and abuse was heaped on him by Anti-Semites in the press and in public assemblies. He was tried by court-martial Dec. 19, 1894. The crime charged against him was that he had betrayed his country by disclosing its secrets to a foreign power. The only proof of his guilt was the assertion of Du Paty de Clam that the letter written by Dreyfus at his dictation was in the same handwriting as that of the bordereau. Three experts

ing was in both papers the same. Another thought they might have been written by the same person. The fifth testified that they were written by different persons. (It may be added here that one of the first three declared before the court of cassation this year that he had changed his opinion.) Besides this testimony, the members of the Intelligence Department declared that they were convinced that Dreyfus was a traitor, and General Mercier offered in addition a dossier, or secret collection of papers, which he claimed contained damaging evidence, but which was not shown to Dreyfus or his counsel.

On this testimony Dreyfus was declared guilty, and sentenced to perpetual imprisonment and degradation from office. On Jan. 5, 1895, he was sent to the Isle du Diable, off the coast of Guiana, to remain there during his life. By orders from the government he was made to endure terrible sufferings, so that now, though still under forty years of age, he is gray-haired and old. His wife, almost the only friend he left in France, was unremitting in her efforts to secure justice for her husband, but for weary months saw no ray of hope.

Colonel Picquart, however, never believed Dreyfus guilty. Two years after the paper was brought to the Intelligence Department he became its head. In some way he came upon some of the handwriting of Commandant Esterhazy, a major in the French army, and recognized it as the writing of that paper. He submitted the papers to an expert, who agreed with him. The newspapers at once published the news. But Picquart was assailed with accusations of intrigue and forgery, and others soon became involved in these charges.

Picquart was soon sent by the government to Tunis. Esterhazy admitted that the bordereau was in his handwriting, but swore that Dreyfus wrote it by tracing letters which Esterhazy had written and then putting them together. This was charging Dreyfus with a new crime. Esterhazy was tried by court-martial and acquitted, which was in effect a new condemnation for Dreyfus.

Then Zola, the famous novelist, came forward in defense of the Jew. He declared that the first court-martial had violated the law by condemning an accused person on a document kept secret, which was the bundle of papers known as the dossier. He accused the second court martial of having knowingly acquitted a guilty person. Zola was tried for bringing false accusations against the government. Labori was his counsel. Zola was found guilty, fined and sentenced to imprisonment. He fled the country. But the interest increased and suspicion against the government grew. Officers resigned, the whole country became aroused, and other countries became popularly interested in the case.

Among those who had been active in hostility to Dreyfus was Colonel Henry, who had presented certain documents which strengthened the proof against him. In August of last year Colonel Henry confessed that he had forged these documents, and then committed suicide. From that time public sympathy for Dreyfus rapidly increased, till the govcase again and decided to grant Dreyfus a new trial, which is now going on at Rennes.

The Child's Relation to the Church

Some Baptist newspapers have prophesied trouble for the coming Congregational Council. They have published a rumor that an unnamed delegate has resolved to introduce into the council the subject of infant baptism, and that he proposes to have it abolished. We have not heard of this delegate except through these newspapers. But if he appears we shall give him a hearty welcome. Not that we expect him to be able to wipe out from our denomination an institution probably as old as the Christian Church, nor that we wish him to attempt it. But we should be glad to have a discussion in the council of a subject of vital importance in all the churches.

The child is at the front today in the consideration of educational, religious and social problems. But the churches are largely unconscious of the fact. They have no well-defined views in regard to it. Infant baptism is only one element in this problem of the relation of the child to the church, yet perhaps if it were clearly defined it would prove to be the key to the solution of the whole question. Belief in infant baptism is not and ought not to be a condition of membership in Congregational churches. Some Congregationalists do not believe in it. Others know nothing about it and ignore it. Some ministers hold that all infants belong in the kingdom of God, and that to sprinkle water on their heads in the name of Christ is to claim them for his kingdom. Such ministers are ready anywhere to baptize any infant in recognition of this claim. Others hold that this ceremony is simply the dedication by parents of their offspring to the service of God. These ministers usually apply water because it is the custom in the churches, but they would prefer not to, and some do not, but lead the church and the parents in prayer for the blessing of God on the child.

Others still-and we are of this num ber-believe that the family is the unit of society and of the church; that in the covenant between Christian parents and their Heavenly Father their children are included; that in offering their children in baptism the parents and the church recognize this covenant and renew it in this respect, that they promise to teach their children to know and love God, relying on his promise to the children's children of such as keep his covenant and remember his commandments to do them. We believe that the churches have a responsibility for their baptized children as distinct from their duty to other children as their responsibility for their own members is distinct from their duty to those in the community who have not entered into covenant with

But we are aware that this responsibility, even where it is theoretically admitted, is practically unrecognized. It is an almost unheard-of thing for the baptized children of the church to be referred to in pastoral prayer. Their names

testified to the court that the handwrit- ernment was compelled to take up the are never mentioned in the meetings of the church or printed in its manuals. If any of them repudiate the covenant made in their behalf by those who gave them life, no one thinks it strange, for no one knows who are the baptized children in his own church unless he searches the church records, which are never published. The custom, introduced within a few years, of presenting Bibles to children who have been baptized in infancy and have reached the age of seven years has in some churches aided to interpret the meaning of what once was a valued ordinance and an impressive service. But otherwise infant baptism has now no permanent significance. It has gone the way of family prayer and other things which once gave dignity and beauty to household religion.

It is therefore much to be desired that representative Congregationalists in such an assembly as the coming council should consider the meaning of infant baptism and the relation of children to the church. The views on this most important subject are chaotic. Till they are clarified and defined we cannot expect rapid growth in membership or in spirituality. For youth is the spring of vitality in the churches. It would be worth much to discover the prevalent belief among us, if there is one, on this topic. Our people would welcome instruction concerning it that would commend itself to their reason and faith. We know of no other subject which would awaken deeper interest or find heartier response in quickened zeal and richer spiritual life.

Two American Religions

America is famous all the world around for inventiveness. In the sphere of mechanics no one questions our supremacy. but in the realm of religious experiment we are also entitled to a foremost place. We have divided and subdivided, we have set up barriers and invented tests to an extent that will surely be the puzzle and amazement of the future historian of religious eccentricities and absurdities.

With all our sectarian inventiveness. however, we can only be said to have originated two new and aggressive religions. Modifications of old religious types are as common as mushrooms in an upland pasture, but for new types the Middle West has given us Mormonism and the center of New England culture has given us Christian Science. These are both purely American products as systems, though the material of their dogmatics is ancient enough.

Of the two the palm of originality must on the whole be given to Joseph Smith, rather than "Mother" Eddy. His revelation is more romantic, more interesting and intelligible to the common mind than Mrs. Eddy's whipped syllabub of physical fact and shelf-worn philosophy. His identification of Adam with God is not a whit more impudent than "Mother" Eddy's steady tendency toward the claim to be an expression of the womanly side of the divinity. It would be more satisfactory to believe that the divinity had for great purposes stooped to a necessary sin than that he (she) could become ridiculous by peddling souvenir spoons to a multitude of infatuated admirers. Of the two "Mother" Ann Lee, the founder of Shakerism, who claimed to be the Divine woman in the world, is on the whole the more respectable character and her system more really intellectual, if less subtle.

It is the old story over again—human nature intensely curious and consciously in need seeking help and guidance from without. Mormonism and Christian Science alike profess to meet this need. Each is wise enough to claim submission while it urges action. Both are aggressive and the growth of each in its differing sphere of influence is one of the perils of the time. They are not to be met by mere ridicule, but by a sifting of the elements of truth which each contains from the monstrous growth of falsehood.

Most of all their aggressive activity is a rebuke and a trumpet call to the church of Christ. The enemy will sow tares, but at least the servants of the Husbandman should be beforehand with the pure seed of the Word of God. All our differences, our disputed and undecided questions, our praise or disapproval of this leader or of that, are as nothing in comparison with the first great duty of preaching the good news. Negations are an invitation to the busy heralds of pernicious error. It is by the assertion of what we know that health and growth come together to the body of Christ on earth.

International Christian Fellow-

Just at present we are putting more emphasis than ever upon international political fellowship. Recent efforts toward international arbitration, and especially the progress in that direction made at the recent conference at The Hague, mark a long step in advance in the direction of the harmony of nations. But international Christian fellowship not only has less to hinder it, but in the nature of the case is much more profound and fruitful. As the different nations grow better acquainted with each other, the evidence of it becomes more noticeable. Such a gathering as the International Congregational Council is no longer an anomaly, but a matter of course. And its results are felt throughout every continent and will be potent for years to

International Christian fellowship, of course, promotes peace. Not that it is able to abolish war altogether, but it promotes the spirit which is as slow to take offense for the nation as for the individual, and slow, when forced to feel offended, to seek redress by arms; which is quick to terminate a war already entered upon, and ready to seek first and always the interests of the kingdom of Christ rather than those of party, or even of people. It promotes not only peace but justice. It recognizes the differences which exist hindering international justice sometimes peculiarly. The cause of a weak nation as against a strong one, or that of a so-called inferior race as against one supposed to be superior, if not stronger. would suffer grave loss in the adjustment of differences which spring up from time to time were it not that international Christian fellowship has even now a value and force which to some extent compel, and oftener persuade, to the exercise of fairness and international courtesy.

Such Christian fellowship also stimulates national piety. For instance, we in this country gain a new impulse from the study of the characteristics of our fellow-Christians of Great Britain. Similar, not to say identical, with our own in its history, their type of religion has its own special features, which are the outgrowths of conditions differing from ours, yet full of significance for our study. They in their turn find a stimulus and a help in noting that which gives to our religion its special power and impressiveness. The sympathy which exists between us and the diversity which coexists with this sympathy, and which international Christian fellowship renders evident, are of great benefit on both sides of the ocean to the world at large.

International Christian fellowship also is an important object lesson. It tells the story of the cross more effectively than it can be told by any one people alone. It illustrates the power of the Christian gospel significantly, and the more diverse the nations between whom Christian fellowship is recognized the more conspicuous and lasting will be this impression. There is something in Christianity which adapts it to any and every nation, and international Christian fellowship, as it is revealed and exemplified, brings out this fact and makes it noteworthy in the eyes of those whom national movements and characteristics impress. One result of the International Council must be to clarify the quality of our fellowship with our fellow-Christians throughout the world, not merely Congregationalists, but of every name.

The enlargement of sympathy and broadening of outlook and the impulse to greater service, the courage for more persistent and resolute spiritual endeavor which every one who has come within the reach of the influence of such a gathering must have experienced, lifts one to a new level of consecration. American Christianity ought never to be less, but always more, active and efficient than ever it has been before, and this is just as true of Congregational Christianity everywhere. And if Congregational Christianity be revived, purified and ennobled by such a gathering, there cannot fail to grow out of that fact something of blessing for Christians of every name. International Christian fellowship undoubtedly is destined to become more widespread, more comprehensive and more beautiful and fruitful than ever it has been hitherto.

Current History

The Pros and Cons of Suzerainty in the Philippines

To those who wish a statement of facts and conclusions therefrom justifying the position of the Administration nothing better can be found than the article by Hon. John Barrett in the September Review of Reviews. Support for the Administration from a high quarter also is to be found in the addresses made at the annual meeting of the American Bar Association last week—one by ex-United States Senator Manderson of Nebraska, the other by United States Senator Lindsay of Kentucky, the latter a Democrat of marked ability and high character, who stands where ex-Senator J. A.

Palmer of Illinois and Senator Morgan of Alabama do. They are Democrats who believe, not only in the expediency, but the constitutionality of such expansion as has followed the war with Spain. Senator Lindsay's argument before the Bar Association was wholly one of constitutional interpretation, as became the occasion.

Much at variance with the views of Democrats of this school is the platform adopted by the Ohio State Democratic Convention last week, which indorsed Mr. Bryan's candidacy in 1900 and nominated John R. McLean, proprietor of the Cincinnati Inquirer, a multi-millionaire, for governor. This platform says:

We are radically and unalterably opposed to imperialism in the United States of America. When we have solved some of the race problems that confront us at home, then by example we can proclaim the blessings that flow from free institutions, and thus procure benevoleat assimilation without criminal aggression. . . . We profoundly regret that American soldiers are being unlawfully used in the name of liberty to crush and destroy dawning republicanism in the Orient. We demand that the Cubans and Filipinos not only be permitted but encouraged to establish independent republics, deriving all of their governmental powers from the consent of the governmed.

It is more and more apparent that the issue in the next campaign will be the one referred to in the above planks. And it is equally plain that if such is the case there will be a process of disintegration within both parties, which will make the outcome more problematical than if the issue had not risen and the old candidates-McKinley and Bryanhad gone to the country on the silver trust" issues. Ex-Governor Boutwell of Massachusetts, once Secretary of Treasury and since 1854 a prominent Republican leader, is out with a letter to Massachusetts labor leaders, urging action on their part which will defeat Mr. McKinley's re-election. This he pleads for, if the laboring men of this country are to be saved from "a state of servility through competition with the millions of the Oriental world."

The Case of Captain Carter

By a court-martial composed of men of ability and character-General Otis, now in the Philippines, presiding-Captain Carter of the United States army more than a year ago was found guilty of embezzlement of large sums of money from the United States while intrusted with the expenditure of appropriations for the improvement of Savannah Harbor, Georgia. Since that time unusual favors bave been extended to him by the Executive, and he still goes unpunished. His counsel, Hon. Wayne McVeagh, has lately denied that Captain Carter is responsible for the delay by the President in either indorsing or setting aside the verdict of the court-martial. Mr. McVeagh also has improved the opportunity to call public attention to what he considers grave defects in the competency of even the best of military courts-martial to decide fairly and intelligently such issues as were involved in the charges against Captain Carter. Whether this is so or not, we are not competent to say, but the day has not yet dawned, we trust, in this country when it can be said justly that "pull" of any kind is able to convict or save officers of the army charged with crime. If it

stones at France. Justly or unjustly, we do not pretend to say which now, it is asserted on the one hand that the extraordinary leniency of the President in postponing sentence is due to the influence that Captain Carter has with prominent politicians and men of wealth, and to evidence which the Administration has that if Captain Carter is imprisoned and degraded he will see to it that others equally guilty with himself-men prominent in Congress and business-are exposed. On the other hand, it is asserted by the friends of Captain Carter that the court-martial was packed with his enemies, and that the charges against him were due to jeal-Whatever the truth of the matter, the public should insist upon knowing it, and that right speedily. Prolongation of the scandal will demoralize the army. Let the lightning strike whom it may let it flash. If Captain Carter was fairly tried and is guilty let him be punished, and all his fellow-conspirators. If not guilty, let us not have the spectacle of a ring of Washington officials exerting enough influence to destroy and degrade a rarely brilliant engineer. The United States desires no Drevfus case.

The Ramapo Steal Thwarted

Thanks to Comptroller Coler of New York city and the press of that city, the real significance of a recent proposition to give the right to supply water to the metropolis to a private company made up of Republican and Democratic politicians has been exposed and their project defeated. The very audacity of the attempt and the community's narrow escape from its successful completion has opened the eyes of many of the lethargic to the defects of the present city charter, the permanent peril of a situation where leaders of both parties play unscrupulously into each other's hands, and the necessity of non-partisan municipal government and municipal ownership of all natural monopolies. Viewed in this guise the plot proves to have been a blessing. But the escape was narrow, and to Comptroller Coler, a Tammany man of a decent sort, is due the chief credit. But newspapers and courts have also done their share.

The Dominican Revolution

President Figuero of Santo Domingo, who, as vice-president, succeeded to the office of president after the assassination of Heureaux, yielded up that office to his executive council on the 31st, and peacefully made way for a provisional government with Horacio Vasquez as president, who in turn will give way to General Jiminez, now en route from Cuba. While it would be untrue to say that this act of Figuero was unforced, it is true that the revolution which his peaceful withdrawal from office indicates has been brought about by the use of a surprisingly insignificant amount of physical force-for Santo Domingo. Evidently Heureaux's highhanded rule had so alienated the masses that they were very ready to accept the leadership of any one, Jiminez, in this case, happening to be the available and ambitious aspirant for popular approval. Hence city after city and province after province rallied to his standard and opened their gates to the revolutionary leaders with their troops. By some the victory of Jiminez is interpreted as an uprising

has, then we would better stop throwing of the non-Negro population against further control of insular affairs by the Negro element, of which Heureaux was the ablest representative that has emerged in the two Haytian republics since Touissant l'Ouverture's day.

The Cuban Census

Preparatory to experiment in self-government in Cuba, first in the cities, then in the provinces, and ultimately on the island itself, the United States deems it necessary to ascertain the approximate population of the island, the distribution of races, and other questions naturally arising. To this end a census has been ordered in terms found in the following proclamation by President McKinley

EXECUTIVE MANSION, Aug. 30.

the People of Cuba: The disorganized condition of your island, resulting from the war, and the absence of any generally recognized authority aside from the temporary military control of the United States, have made it necessary that the United States should follow the restoration of order and peaceful industry by giving its assistance and supervision to the successive steps by which you will proceed to the establishment of an effective system of self-government.

As a preliminary step in the performance of this duty I have directed that a census of the people of Cuba be taken, and have appointed competent and disinterested citizens of Cuba

as enumerators and supervisors.

It is important for the proper arrangement of your new government that the information sought shall be fully and accurately given, and I request that by every means in your power you aid the officers appointed in the performance of their duties.

WILLIAM MCKINLEY.

General Fitz Hugh Lee, in a report just submitted to the Secretary of War, relative to the state of affairs in the province of Cuba over which he holds sway, urges a test of the principle of home rule for the island as a whole as soon as is practicable, but with the American protectorate retained for some time even after home rule is in operation.

The Last Act of the Dreyfus Tragedy

The formal conclusion of the trial at Rennes draws near, with conjecture rife as to the decision of the judges and the effect the decision will have upon the responsible ministry, the army and the masses, as well as the man on trial. Opinion on these points varies even among the Dreyfusards, who, while they all agree as to the overwhelming, liberating drift of the evidence before the court. differ as to the power of the judges to follow the truth when they see it. Rabbi Emil Hirsch of Chicago, just home from Paris, is pessimistic as to the result as he contemplates the forces that are arrayed against the accused Jew, and describes the defective and partisan journalism of France which prevents the proceedings and evidence of the trial from gaining publicity among the inflamed and ignorant masses, where it is most needed if the verdict is to be for Dreyfus.

The evidence produced during the past week has strengthened the defense much, and proved that within the army there are still not a few men of honor, fit comrades of Picquart, who will not be party to the conspiracy, and will tell the truth. The alleged confession of Dreyfus has been considered in court and riddled through and through. Incidentally it called forth from Dreyfus the admission that but for his wife he would have committed suicide rather than submit to the

public degradation which followed his original conviction. Her appeal to him to think of her honor and the honor of their children, and his pledge that he would do so, nerved him to endure the ordeal, and sustained him on Devil's Island when he was tempted to find relief in oblivion. In so far as this reveals anew the splendid character of Madame Dreyfus and her beneficent influence through all the tragedy, it is valuable and suggestive. But it also inevitably leads one who will give it a second and deeper thought to note that neither belief in the sacredness of life as such nor conviction that God discountenances self-destruction entered into the question with Dreyfus. Indeed, reading his letters to his wife, one is deeply impressed with the purely human, unreligious quality of the man, and his lack of those consolations and stimulants to courage which a child of God who has come to know him through the revelation in Jesus Christ would have laid hold on and enjoyed.

The Situation in South Africa
The relations between Great Britain and the Transvaal are somewhat less strained than they were when we wrote a week ago. Propositions and counter propositions by Secretary Chamberlain and President Kruger have been made in terms that the public does not know accurately, but which seem to indicate a disposition on the part of both to avoid war if it can possibly be done. Mr. Chamberlain's less belligerent tone is due probably to pressure from the loyal Dutch of the other British suzerainties in South Africa, who realize better than any one else what far-reaching results the conflict will have if it comes. But, while this change for the better in diplomatic tone is seen, it also remains true that each prospective combatant is arming and acting as if war was sure to come, and that soon. Johannesburg is in a state of terror, and British subjects and British capital are leaving as rapidly as they can. Our consul there has been instructed by Secretary of State Hay to demand full protection for all citizens of the United States and their property.

NOTES

Now it is Havana that is talking of establishing a quarantine against yellow fever from Key West, Fla., so thoroughly altered is the city of Havana under American military

Justice-now Chief-Justice-Holmes's successor on the Supreme Court bench of Massa-chusetts will be William Caleb Loring, Harvard, '72, formerly assistant attorney general of the State. He is an Independent in poli-

Governor Bushnell of Ohio and a delegation of prominent citizens from the historic town of Marietta visited Boston last week and presented a handsome silver dinner set to the gunboat Marietta, in dry dock at the Charleswn Navy Yard.

Dr. Nicolas Senn, the eminent surgeon of Chicago, just home from a trip to the Hawaiian Islands, predicts the rapid extinction of the natives through leprosy and tuberculosis. He advises all non natives with tendencies to tuberculosis of the lungs, asthma or rheuma-tism to consider carefully the advisability of residence in Hawaii,

The United States Treasury has more gold in its vaults today than it ever had before war in South Africa between Great Britain and the Transvaal Republic would instantly make the gold already mined and coined appreciate in value and thus the conflict would have an international aspect for this reason as well as others. Why do not mission board treasuries reflect the same plethora of gold—and its equivalent—that our national Treasury does? That is a fair question.

The announcement that William Waldorf Astor has "washed his hands of everything American" will not rate as more than a ripple on the surface of our national life. But if it leads to a reversal of the ancient policy of the Astor family and leads to even a partial breaking up of the immense estate which that family hold in New York city, then there will be none to mourn the alienation of the purse proud, snobbish descendant of the German furrier who recently forswore American citizenship and became a subject of Queen Victoria.

In Brief

A wealth of information is brought together in the Boston Book, now ready for distribu-Designed primarily to be of service to the attendants upon the International Council, this little book has grown in scope as the work of editing has proceeded and in its final form it possesses elements of permanent value for all visitors to the city. We are not aware of the existence of any guide-book which covers the same ground. It reprints the series of articles on the Pilgrim Sight-seer, which have been appearing in The Congregationalist, and adds thereto much material never before in type with reference to Boston and its environs and to the broad interests of Congregationalism. There are nearly 100 illustrations and in typography and form the book is most attrac-Complimentary copies will be furnished all the delegates and a limited number may be purchased at thirty cents apiece postpaid, paper covers, or seventy five cents in cloth.

After Sept. 15 the price will be advanced to thirty-six cents postpaid for the paper cover edition, the cloth bound copies remaining at seventy-five cents.

Just a fortnight to the council.

Nothing can really hurt a Christian except his own deliberate choice of sin.

There were ministers last Sunday who remembered the council in public prayer. Did you?

Sunday school superintendents will find suggestions for the fall campaign in our department headed BEST METHODS.

To facilitate the assignment of council delegates to their hosts in Boston and vicinity, representatives of the entertainment committee will be at Room 611, Congregational House, between the hours of one and three each afternoon from this time on.

The Chicago Theological Seminary of our denomination, witnessing Hartford's success and stirred to emulation by it, has decided to do likewise and, beginning with the term about to open, will admit women students on the same terms as men and confer scholarships and degrees likewise. As yet no aspirants have registered, but the doors are opened.

The latest excuse for not attending prayer meeting: "It was my 'tub' night, and I did not dare to go to meeting, and get heated and then take my bath, for fear of the ill effects." We fear the nearest that man will ever get to genuine godliness will be cleanliness. He reminds us of the man living in one of Boston's most aristocratic suburbs who says that the reason why he doesn't go to church is that it reminds him of his dead father.

The heathen in his blindness Bows down to wood and stone, sings the Christian. But Dr. Fairbairn says a heathen Hindu made to him this reply: "But you, you take a piece of bread and a cup of wine; you mutter over them a prayer, and they straightway become the flesh and blood of your God, which you offer up in sacrifice and then consume. In all Hinduism you will find no idolatry so gross as this." How will the Roman Catholic and the Anglican ritualist answer this heathen?

The United States is still synonymous with opportunity. If you doubt it read the character sketch of Admiral Sampson in the September McClure's. Booker Washington also splendidly proves it. Last week he revisited Charleston, W. Va., the governor of the State his host and he guest of honor at a reception in the State Capitol. Thirty years ago he worked in the salt mines of Charleston, an impecunious, illiterate, but aspiring youth, just emancipated from slavery. Today he is the foremost man of his race and the honored friend and guest of the real aristocracy of America and Europe.

The Second Church in Greenwich, Ct., has generously shown its appreciation of its late pastor, Rev. Dr. Walter Barrows. The ecclesiastical society recently voted to continue his salary to Nov. 1, and to pay one-half the amount thereafter to Mrs. Barrows till further action be taken. She is invited to remain with her family in the parsonage indefinitely, and assured of the desire of the people to afford her all possible comfort. When it is remembered that the pastorate of Dr. Barrows had only continued fifteen months, it is seen that his ministry had called forth rare affection of a very honorable and generous congregation.

Hartford Theological Seminary has secured Rev. Alexander Stewart, D. D., principal of St. Mary's College, University of St. Andrews, Scotland, to deliver a course of three lectures on the 10th, 11th and 12th of next October. The theme is to be the Kantian trilogy—God, freedom, immortality. The first lecture will take up the discussion of Our Thought of God as Affected by Modern Knowledge; the second will treat of The Conception of Freedom in the Light of Evolution; and the third Immortality Considered from an Apologetic Point of View. These lectures, together with the course to be given by Professor Pattison of Rochester on The Relation of the Ministry to the Sunday School, and the Carew course by Dr. A. J. Lyman of Brooklyn will make the lectures of this year of more than ordinary interest.

Delegates to the council are now coming daily and the corridors and offices of the Congregational House begin to echo with "how do-you do's," the agreeable English accent being much in evidence. Most of the foreigners repair at once to Dr. Hazan's headquarters in Room 611. The Canada, which arrived last Friday, brought Mr. Charles Stancliff and wife of London and Rev. Frederick Tavender and wife of Great Marlow. Several of the native Hawaiian delegates have also appeared. We print elsewhere the list of deltes who are to arrive at New York on the Umbria next Saturday as well as the American addresses of a number of other delegates. Prof. Andrew F. Simpson of Edinburgh has been for some time with Rev. S. L. Bell of Marblehead. Dr. P. T. Forsyth of Cambridge arrives in Peabody Sept. 14, where he is to be the guest of Rev. G. A. Hall. He and Rev. C. S. Horne will address the Salem Congrega tional Club Sept. 25.

According to the Christian Advocate no Methodist Episcopal church has the right to use individual communion cups without the permission of the General Conference, and every pastor who has administered the communion in this manner has violated the Discipline of the Church. With us, fortunately,

there is no such authoritative body to dictate to the local church concerning unimportant customs. But there is no good reason why every conscience should not have liberty in this matter. Let the same law of courtesy prevail at the Lord's table as at the family table. The symbol is not one cup, for the churches where only one is used are rare exceptions. The symbol is the wine which represents the sacrifice of Christ. Let as many cups be provided as are needed. Then those who prefer to drink from a cup which others have just used may do so, and those who would follow a cleanlier method may also be gratified by having each a cup for himself.

Who says that Mr. Moody is an old fogy and behind the times? The Mt. Hermon School for boys has just opened with nearly 500 students. Hereafter the school will be in session practically the entire year, the management having adopted the method of arrangement of time and awarding promotion for which the University of Chicago among higher institutions of learning stands. It is felt that the plant is too valuable and important to stard idle a fourth of the year, and that students willing to study are too numerous to be excluded from educational opportunities during the same length of time. Hereafter there will be three terms of sixteen weeks each, the total vacation period of the year being but one month. The force of teachers must of necessity be increased somewhat, but each teacher will have one term in five for vacation, which if desired can be used for post-graduate work. It is estimated that the efficiency of the school will be increased one-half by the new arrangement.

In and Around New York

Mr. Moody at Fifth Avenue

A week ago last Sunday Mr. Moody preached twice at the Fifth Avenue Presbyterian Church. The church was crowded. At the morning service he said: "I consider this the finest country to live in and New York as one of the best cities to do Christian work in. I want all Christians here this morning, every officer of this church, to join with me in praying that the next pastor will be a heaven sent man. I consider this the most important pulpit in the country. The true gospel has preached here for many years." What What has been said about a successor to Dr. John Hall has all been speculation. No one has any idea who the next pastor will be. The committee will resume meetings by the middle of the month. One thing is pretty certain that the next encumbent will be a foreigner. The plan is to give some preminent delegates to the Pan-Presbyterian Alliance a hearing in the pulpit. Another Fifth Avenue church is looking for a pastor to succeed President Faunce of Brown University, who resigned from the Fifth Avenue Baptist Church to accept the presidency. Among those mentioned is Dr. P. S. Moxom of Springfield.

Advertising /linisters

The Brooklyn Eagle has a novel scheme. It publishes daily a list of ministers in Brooklyn who are ready to answer all calls for pastoral services. This is done in connection with a bureau conducted by The Eagle and information is offered free concerning each man. At present the list contains the names of twenty four clergymen, most of whom are without charges. The outcome of this adventure will be interesting and may contribute a valuable feature to church work.

Mr. Porter's Visit to Cuba

Rev. Horace Porter, assistant to Dr. Hillis in Plymouth Church, returned from Cuba last week. He spent the entire month of August there and made many interesting investigations. He secured interviews with General Brooke and General Gomez. With regard to the latter Mr. Porter said: "I spent one evening with him. I was more anxious to see

him than any other man in Cuba. 'As to the future of Cuba,' said the General, 'I take the United States at her word. But we must not be in too great haste for self-government. We must not be like the South American republics, which tried to set up government for themselves before they were prepared for self-government.'"

Current Thought

AN APPEAL FOR A CATHOLIC PARTY

The Catholies of this country do not now wield, and have never yet wielded, the influence which their numbers should give them for furtherance of every good and antagonism to every bad cause. We have permitted, and we still permit, petty local interests, sectional sympathies, unworthy race prejudices, to rob us of that solidarity which as members of a church that knows no acceptation of persons and makes no distinctions between nations we should possess. . . . If American Catholic solidarity in the matters we refer to were a fact, does anybody believe that the chief magistrate would have ventured to ignore, when he appeared before the summer school last week, the grave charges that have been leveled against the Administration for allowing army officers to discriminate unfairly against the church in our new possessions, or does any one believe that a Federal employé would, unless he wanted to be flipped out of office at once, dare to retail, at this late day, when all such stories have been proven false, the calumnies which Professor Schurman repeated the other day at Chicago?-Sacred Heart Review.

THE CONSENT OF THE GOVERNED

It is meaningless to talk about the Declarait is meaningless to take and "government by the consent of the governed" as applying to the immediate situation in the Philippines. Those principles will apply in due time, but there must first be some opportunity for the working of orderly processes. As yet there has been no chance to ascertain what may be the will of the governed. . . . It is only in abstract reasoning that things proceed in the logical rather than the chronological order. Logically, of course, the consent of the governed precedes the exercise of governing authority. Read Jean Jacques Rousseau and Thomas Jefferson and be convinced. But this is theory, not history. Nobody ever heard of a concrete government evolved out of anarchy through the principles and processes of the Social Contract and the preamble of the Declaration of Independence. Authority may shift from autocrats to aristocrats, and from aristocrats to democrats, but government, meanwhile, has existed. Since the dawn of history nobody has ever ruled in the Philippine Islands on the plan of "the consent of the governed" as now applicable to the development of the political communities of Europe and America in the nineteenth century. The very conception of popular self-government not exist in the mind of one in a hundred of the inhabitants of the Philippine archipel-Under the sovereignty of the United States the wholesome idea of self-government will for the first time have an opportunity to take root and grow in Philippine com-And every intelligent American knows well enough that just as rapidly as that idea grows it will be put into exercise .- Albert Shaw, in Review of Reviews.

WE SEE WHAT WE WISH TO SEE

An Episcopal lady is our authority for the following: The bishop of — has prepared a catechism in which occurs the following question, "What were St. Paul's probable views in regard to vestments for the clergy?" Here is the answer, "His views are not given in his writings, but from his high and strong principles as a Churchman we cannot doubt that he approved of vestments."—Christian Register.

Union Summer Chapels and Some Reflections Thereon

BY REV. FRANK R. SHIPMAN

The Congregationalists of the Pine Tree State do not leave their churchly habits at home when they go to the seaside. Their ancestors sought "freedom to worship Ged" on these shores and the descendants do not interpret this as freedom not to worship God. Recently the writer has witnessed the dedication of two summer chapels. One was at Sullivan Falls, the other at Hancock Point, both of them resorts neighboring Mt. Desert. In neither case, however, was the house dedicated with the credo of Congregationalism distinctively. In fact, a Unitarian, Rev. Mr. Sanderson of Waverly. Mass., has been of late the leader in the erection of the Sullivan chapel, while Professor Ropes of Bangor has led his fellow-Congregationalists on the adjacent neck of land. Both are union chapels, and public part in the consecration services at Sullivan was taken by Congregationalists, Methodists and Unitarians, and at Hancock Point by Unitarians, Baptists, Free Baptists and Congregationalists.

There is something satisfactory in this achieved ecclesiastical unity. Human history has not traveled far enough yet for it to be desirable that we should all think alike. Truth does get forward now and then on an intellectual powder cart. Nevertheless, harmony in the household of faith is welcome as an object lesson. No one could be present in such an assembly as I have spoken of, and there listen to addresses from men who had laid aside for a time their denominational weapons, without realizing that the Christian armor is tolerably complete apart from such weapons. It is not necessary to send a man out of the army because his sword of the Spirit lacks a verbal-inerrancy handle or because his shield of faith has Calvinistic knobs upon it. On one of the recent ccasions Dr. Vose of Providence repeated a parable of the theologians who met to count over the articles of their creed. They realized that they agreed on ninetynine, but were astray as to one. Thereupon they left the ninety and nine and went out into the wilderness to find the one that was lost. "And when they had found it, they laid it on their shoulders rejoicing."

Here, in the sweet "country of the pointed firs" and in sight of the opaline seascape of Frenchman's Bay, men have returned to contentment with their "ninety and nine." And they have discovered that there are no wind-blown generalities about liberty. Among these shared beliefs we may count the seriousness of life, the holiness and love of the one God, the reality of sin, free salvation from sin by the divine grace in Christ, duty learned from God in Christ, an inward power from God for goodness, a deathless hope. What more would we have? For these are, to quote Professor Clarke, "the fundamental conceptions of Christianity, and the Christian people are those whose experience corresponds to these conceptions."

One speculates as to how much this the sea of glas happy consummation of unity may be harps of God.

due to the serener nerves of the units and to spirits soothed by the Lord's wide heavens and to hearts made grateful for the earth which "belongs to the children of men." Were it not well if it were the custom for warring theologians to adjourn to such lovely scenes, their hotel bills being paid by the churches cheerfully? The Briggs trial took place in a particularly gloomy church building, whose atmosphere was a nurse for headaches. How much better for the New York Presbytery to have met at Coney Island! Here is a hint for the friends of Professor McGiffert. Or, at the first hint of renewed trouble in the American Board, let us flee to Northfield. Beside the ocean, where every man is tempted to be nature's priest, the ritualist might broaden his dogmas, while the fragrance of balsam and the zest of salt air might relax the low churchman's prejudice against incense. At the lake side the most uncompromising opponent of immersion might feel the beauty of the rite which John the Baptist practiced, and the green-gold beauty of Vermont's hills and valleys might make even a Unitarian somewhat emotional. Yes, in his uplift of spirit the foe of Christian Science might concede that there is power in the mind, and possibly an opportune plague of mosquitoes might convince the followers of Mrs. Eddy that matter is not an illusion.

This is trifling, but after all a sober truth lies beneath it. During eleven months of the year we are engaged, more or less, in trying to understand the great divine realities. In Bible classes and in councils we fall foul of one another with our explanations, which we confuse with the realities we have tried to explain. The process has its uses and is necessary, but one month in the year is not too much to spend in believing without trying to understand. The vacation time is a proper season for this.

It is easier to believe in the Fatherhood of God where one is alone with the infinite blue sky than where one is amid jangling electric cars. One can read the truth of the indwelling divine Spirit better by "the light of setting suns" than by a Welsbach burner. And it is historic that Christian disciples realized the supremacy of love and love's transfiguring power more keenly on a hilltop than they did in the village street below. There are more important modern influences than the vacation habit which are at work to put the truth of beauty into our theology, as well as that older ideal of theologic thought, the beauty of truth.

Perhaps this same vacation babit will do something-a little-towards keeping our doctrines more flexible with spirit and life than were those of our creed-andsystem-making ancestors. It is allowable to think so on a day when the distant mountains are bathed in "purple noon's transparent might," and the blue waters sparkle in the sunlight, and the people stream homeward from the union chapel. On such a day one may dream dreams and see visions, and may remember how, "in the isle that is called Patmos," John shaped the visible Ægean arched by the soft sky of Greece into the pearly gates and golden floor of the heavenly city, and the sea of glass mingled with fire, and the

Moral and Religious Conditions in the Philippines

By Peter MacQueen

gregationalist I began a series of interviews with the prominent army officers here asking them their opinions as to the religious aspects in these islands. It will be seen from the following that the army men are deeply yet practically interested in the growth in strength and morals of the manhood, not only of the islanders, but also of our soldiers under their control.

I first went to the palace in Manila and met General Otis, from whom I gained the following wise and timely estimate of the all-round state of affairs here in respect to religion.

"As far as the present state of religious progress among the natives is concerned," said the general, "the people have gained more from the work of priests and friars than is usually supposed.

have no doubt. They hold land today much of which has been acquired contrary to the decrees of the Council of Trent and the rules of the Catholic Church in Spain. The holy orders own half the real estate in Manila and nearly all the property in the region of Laguna de Bay. They do not allow the Filipino priests to be settled over the parishes. This causes no end of friction. They have had complete control of education. It is not so bad an educational system as it might be. They want their schools re-established. a delegation are waiting for me just now in regard to the schools. I must look out for them.

"In regard to the establishment of Protestant missions in these islands at the present time, they will have a hard and stony ground. The Filipinos are all earnest Catholics and any attempt at proselytizing them would stir up their anger against America, whom they would accuse of trying to take away their religion as well as their liberty. I think in time Protestantism will be good for such of them as care to worship that way, but as things are now it would only stir up animosity.

"You ask me what effect army life has upon a young man. Well, it depends upon the moral caliber of the person. I have known boys in an hour grow to be strong, self-reliant men. To weak men it may be a bad influence, but to a strong, well-meaning young fellow army rules and discipline and endurance should give him the very best chance to become an honest and a useful citizen."

Father McQuade, one of the American priests here, has shown me much kindness, as indeed have all the chaplains. Fathers McQuade and McKennon came to me in the Paco Cemetery when we were laying flowers upon the graves of

Shortly after my last letter to The Con- our fallen comrades and said: "Brother comed us. I followed his gaze away to MacQueen, we are having services here in the chapel, and after high mass we wish you would address the soldiers. have been out with them in the field and they know you; let us all unite and be above all narrowness on this tenderly sacred day." I was more than glad to speak; and a few days afterwards Father McQuade kindly introduced me to the



TENNESSEE BOYS ON THE FIRING LINE, ILOILO

There are many abuses among the friars, I archbishop of Manila. The archbishop is a Spaniard, a man of fatherly and benignant dignity. He has a far finer face than his photograph indicates, a firm jaw and a broad forehead, deep-sunk eyes, and a ready smile hovers across his countenance always. He reminds me much of the late Bishop Brooks of Massachusetts. We talked together in the archbishop's great study, looking out of the wide win-

dows over the Bay of Manila whence the

RIFLE PIT, LA PEZ, PANAY ISLAND

famous dignitary saw the destruction of themselves in the Philippines-me gustan the ships of Spain. Away to far upland horizons the eventide was fringing all the green summits of the Mariveles Mountains as if with pontifical splendor. The bay was white in crested flowers of spray; the archbishop's pet birds made an Angelus in the lofty halls; a silence followed after-a hush you could almost

As the conversation stopped for a moment the face of our host grew a shade sadder; his thoughts were no longer gay and merry as they had been when he welCavité and the sunken fleet. As if interpreting my look, he said: "Yes, that was inevitable. I watched it from my window. It was wood against iron. Why, your Olympia alone could have plowed through the Spanish fleet. Spain was hopelessly antiquated. She was too far behind to catch up in the race for em-

"Yet she has left marks of a high civil. ization among these wild islanders," replied, as if to draw on the conversation.

"Yes," he went on, "there was more done here than England and America believed. Almost every Tagal child can read and write. If you will stop any boy in the street you will find he has a good hand for writing. We have a great desire to see every child in the Philippines educated, and as a result the average of education is higher here than in Spain. This climate will be healthful for the boys and men of North America, but not for the women, I fear. In the great forests and near the vast swamps there must of necessity be malaria for years, till the whole country is subdued to the husbandman, but the general tone of the climate is very healthful. I believe the Americans can do great things here. The toleration of your people is very gratifying to me. Mr. Murat Halsted called here and wrote very fairly afterwards concerning our complex problems. We shall all get along splendidly together, I make no doubt. There is so much of interest in these islands, so much of thrilling romance, that an article on the Social Life of the Past in the Philippines. would, I think, make a wonderfully readable article."

Thus we chatted till the shadows fell and the dew was calling home the birds to their nests. As he came with us to the door of his study he put his hand on my shoulder kindly. He gave me a fine likeness of himself and when I made profuse thanks he shook his head, "O, it is nothing," he laughed, "come when you can. I like to meet Americans who interest

mucho."

It was a great change to go from the presence of the ecclesiastic to the strongbrained fighter, soldier and statesman, Maj. Gen. Henry W. Lawton. To him the question of the religious condition of the army and of the Filipinos seemed very practicable. He remarked without any hesitation: "The influence of army life on a soldier is usually good. I have been surprised at the high state of morals among the soldiers here, especially among the volunteers. I cannot recall having seen half a dozen men under the influence of liquor since I came here. It is all around them, but they avoid it.

"The Filipinos are a very fine set of soldiers. They are far better than the Indians. The latter never fight unless they have the absolute advantage. The Tagals are what I would call a civilized race. They are good mechanics, imitative-they manufacture everything. They have arsenals and cartridge factories and powder mills. They can manufacture everything they need. There is a rude arm they are getting the knack of making. Taking everything into consideration, the few facilities they have, the many drawbacks, they are a very ingenious and artistic race. And taking into account the disadvantages they have to fight against in arms, equipment and military discipline, without artillery, short of ammunition, powder inferior, shells reloaded until they are defective, inferior in every particular of equipment and supplies, they are the him that I have never known him to do go into details. Meanwhile, let me say bravest men I have ever seen.

"The Filipinos are not military by nature. They are rather domestic in tastes and habits, peace loving and industrious. Nine-tenths of the people of the islands will strongly favor peace, even at the expense of some of their theories, wishes and hopes. I believe that with a liberal government such as the United States can and will establish they will be a peaceable, thrifty, happy people. I believe that it was a great misfortune that we were not able to give them a chance to sample our government before hostilities opened. The only thing we have to fear is from ambitious youths who want to obtain control for financial reasons, that they may practice what the Spanish have taught them.

"Among the Filipinos there are many cultured people who would ornament society anywhere in the world. Ladies who have studied and traveled, men who have had a good education and a fine brain.

Take them as a class, there can as many of them read and write as the inhabitants in many places in America. As for their treachery, you would not have to come so far as this to find that. There is plenty of it in North America. All nations are treacherous more or less. Some men and nations have treachery trained out What we of them more than others. want is to stop this accursed war. It is time for diplomacy, time for mutual understandings. These men are indomitable. At Bacoor Bridge they waited till the Americans brought their cannon to within thirty-five yards of their trenches. Such men have the right to be heard. All they want is a little justice. I established a civil government at Beliuag, with the government entirely in the hands of the natives. It worked to perfection. All these people need for selfgovernment is the protection of our troops till affairs have quieted, and then they will, I have no doubt, advance as rapidly as the Japanese, perhaps more

rapidly. I am very well impressed with the Filipinos."

So spoke General Lawton two weeks ago, and now by the middle of July he has, with the assistance of Prof. Dean C. Worcester of the Peace Commission, established civil governments in the towns of Paranaque, Bacoor, Imus and Las Pinas, all in Cavite Province, the home of General Aguinaldo; and in every case the people have responded heartily to the duties of freemen. They are pleased beyond measure to be able for the first time in history to have their own officers, collect their own taxes, spend their own money on roads, schools, buildings or in what way seems best to them.

Rev. Mr. Rodgers and Rev. Mr. Hibbard meantime are, in a quiet, modest way, developing a little mission of the Presbyterian Church in Manila. They are fine young men, and, having known Mr. Rodgers for many years, I can truly say of

BLOCK HOUSE, NEAR ILOILO

anything rash or untimely in his life. I do not think that they will press matters much till things quiet down. I do hope that the whole Protestant Church in America will aid them instead of starting rival sects and competing missions, which will only tend to emphasize the unhappy differences that exist among sectarians and which would certainly lead to complications with the natives. The heathen in his blindness cannot possibly understand why there should be so many different kinds of Protestants, and a series of theological discussions would certainly not conduce to his forsaking of his idols. Rodgers and Hibbard have modestly prepared at my request a statement of their work here. It is as follows:

THE PRESBYTERIAN MISSION

The Presbyterian Church in the United States of America, believing that the late political changes were the call of God to it to preach the gospel in these islands, at once determined to send workers to the field. Rev. s B. Rodgers and wife, who for ten years had been missionaries under its board in Brazil,

were transferred and reached Manila April 21, 1899. Rev. D. S. Hibbard and wife of Kans were also sent, arriving on the 20th of the following month.

A room was secured and services begun in the Spanish language. The natives seem ready and even eager to hear the gospel. Without Without any public notice being given the room was soon filled. The work of the mission will be, in union with all Christian efforts, to bring the islands into the kingdom of Jesus Christ, which is true civilization.

I have just returned from a three weeks' tour of the southern islands. I visited Cebu and interviewed the president, Señor Lloriente, the American governor, Colonel Hamer and the English consul and the German consul in regard to the condition of the island. Then I went on down to Sulu and visited the Morro chiefs in the sultan's court, returning by way of Negros and Iloilo. The whole group are interest. ing and attractive. They contain a different race, or rather different races, from those in Luzon. In my next letter I will

that I believe the masses in the Philippines are more intelligent and progressive than we thought they were; and I assure you that, while I have great hope of Protestant missions here in the future, yet I think, as General Otis does, that for the present they will have hard and stony ground.

Manila, July 15.

A Characteristic Act

Something over twenty years ago there sat one evening in the reading-room of the Boston Young Men's Christian Association, on Eliot Street, a poor, un-known and nearly friendless young man, who had gladly left his cheerless attic room in Dover Street for an evening in the bright, homelike rooms of the association.

During the evening a fatherly looking gentleman entered and, after looking over a magazine or two, sat down near this young man and presently entered into conversation. His kindly manner won the way into the young man's heart, and he soon found himself freely telling his newfound friend his hopes and his

ambitions. The man at once was all interest, and for more than an hour devoted himself to encouraging this youth to work hard and he would surely win in both the business and the social world, and promised to do all he could for him.

Renewed, stimulated and awakened to the possibilities of his life, the young man fol-lowed the elder out of the building and parted on the corner. In due time the young man achieved an honorable place in Boston business and religious circles, and is today an efficient member of the executive committee of the Massachusetts Y. M. C. A. The lamented Samuel Jonnson was the man who touched his life at that critical moment, as he did the lives of hundreds of other young men all through his long and helpful life.

Prof. A. V. Dicey, Vinerian professor of law at Oxford University, lecturing there re cently, said that the people of the United States appeared to him to have solved as nearly as possible the great question of religious freedom. He has recently returned to Oxford, Eng., after lecturing a number of times in this country.

Congregationalism and the Unchurched Classes

By Rev. Washington Gladden, D. D.

What are the unchurched classes? Are there any classes in American society which are deprived of the privilege of churchgoing? Have the churches erected barriers by which certain classes are excluded? Such a suggestion lurks in the phrase, "the unchurched classes," and we sometimes hear complaints of which this appears to be the gravamen. All such implications need to be carefully scrutinized. We shall find no churches which will admit that they have issued any such edict of exclusion, or that they cherish the purpose of making any class unwelcome. Mr. Wyckoff's luminous experience, as narrated in The Workers, shows what is the conscious and intentional attitude of the churches in this matter. He testifies that for months he went constantly to church -and generally to the most fashionable churches-in the garb of a very poor working man, and that he was never received in any other manner than that of the utmost cordiality and friendliness, that he was always offered a good seat, that he was never patronized, or condescended to, or treated as if he was a person of a different order, but always as if he were a brother man. Such testimony may suffice to offset the sneers of whole regiments of scoffers who never go to church. It is not to be doubted that there are snobs in many of our churches to whom the advent of poorly clad people would not be welcome, but it is probable that there are few churches whose administration is in such hands.

Nevertheless the conditions which prevail in many of our most fashionable churches do operate to exclude the poor people. This is not the purpose of those who administer their affairs, but it is the effect of tendencies which produce a social segregation. Mr. Wyckoff himself clearly recognizes this and deplores the fact that the poor people are practically, though not purposely, separated from the rich in many of our Protestant churches. What is true, therefore, is that there are some churches to which working people do not care to go and in which they would not permanently be made to feel at home. But it is also true that these churches, in all our cities, are in a small minority and that there are thousands of church doors open every Sunday through which the humblest people may pass with no loss of self-respect and no sense of a want of harmony between themselves and their surroundings. We have eight Congregational churches in my own city; in five of them the great majority of the attendants are people in very humble circumstances; in several of them mechanics and laborers are the main reliance. Nor are any of these "missions"; they are all self-governing churches. The same proportions would hold good among the Methodists, who are the most numerous of our sects, and the Baptists and the Presbyterians and the Lutherans, not to say anything about the Roman Catholics. The working people of our cities are not unchurched by the action of the churches. There is plenty of room for all who desire to go to church in churches where they would be heartily welcome and

where their associations would be largely the church can do but little to supply this with people of their own social class. When these churches are filled more will be promptly built. Any discussion of this question which does not keep this fact steadily in view is not likely to be profitable.

The unchurched classes are not, therefore, out of church because the churches have intentionally or unintentionally shut them out; they are out of church because, as things now are, they choose to stay away. Nor are these all wage-workers. A pretty large sprinkling of the "unchurched" will be found among the business and professional people, on the uptown streets and avenues, in the best residence quarters. The problem of the unchurched will not be solved without diligent attention to these.

And now what have Congregationalists to do with the people who are outside of the churches? We have the same responsibility for them, I answer, that the Methodists and the Baptists and the Roman Catholics and the Episcopalians have. We are put in trust with the gospel as all our fellow-Christians are; if we have any truth or any faith or any hope which they need, our business as good stewards of the manifold grace of Christ is to share it with all who can receive it. It is to be preached in all the world, to every creature: the only expectation we are allowed to entertain is that every knee at length shall bow and every tongue confess that Jesus Christis Lord, to the glory of God the Father. Permanent unchurched classes there are to be none; the existence of such classes at this time is evidence of the incompleteness or partial failure of the work of the churches-defects which it is our business to remedy as speedily as we can. It is probably safe for us Congregationalists to admit that we have our share of blame for this failure and that we cannot too soon clear our skirts of this responsibility.

What about the unchurched upper classes? Can their estrangement from the church be explained? We hear many explanations, and it is evident that there are many reasons. It is a busy age, and men and women are absorbed with bread winning and fortune building. Social demands are not less exacting. Richard Whiteing's word about London is hardly less true of scores of American cities. "It is now the fierce round dance of the London season. The step is the one named after St. Vitus. We whirl from Monday morning to Saturday night, and our genuflections of Sunday are pure refreshment of the joints." Only in New York and Boston and Chicago we are a little less inclined than they are in London to crave this kind of refreshment. For people who are much "in society" any useful connection with church life is physically impossible. Then the newspaper and the magazine and the novel, the popular lecture and the free library furnish so much of occupation and diversion and distraction for the mind that the pulpit competes with them at some disadvantage. Amusement, in its various forms, has become

demand.

Still it remains true that religion is, as Mr. Fiske insists, an "everlasting reality," and that it is "the largest and most ubiquitous fact connected with the exist. ence of mankind upon the earth." need of religion is the deepest need of man, and it is a perennial need. The men and women, the young men and maidens of this busy, eager, inquisitive, pleasure loving generation need it as much as any people in the world ever needed it. They need it and they want it. It will not do to say that the total depravity of the outsiders explains their absence from the churches. That explanation is too easy. If the living word were spoken they would come and hear it. They do not want the stuffed effigy of truth that was alive 300 years ago, they want truth that is alive today. Nor is it needful that this truth should be diluted and sweetened; that is a fatal error. Clerical flunkies will not long command the attention of thoughtful men. This generation, like every other, needs to be told a great many austere truths. Savonarola and John Knox did not lack for hearers, nor will any man in this generation who is equally courageous. The trouble is that so many are delivering the messages of Savonarola and John Knox instead of delivering their own.

Nor is it "sociology" that is wanted, whatever that may be. Neither that nor any other ology. It is the application of the truth of God and the law of love to the whole life of man. What is lacking is the note of reality, of vitality. We have, on the one hand, an orthodoxy that is shut up to the repetition of sayings that were true once and are true no longer, and, on the other hand, a liberalism that exhausts its energies in criticising orthodoxy. The one is as dead as the other. Neither has anything to say that living men want to hear. So there arises the cry that the church and religion are obsolescent. It is a shallow judgment. Living truth will command the attention of living men, and the truth that is vital and fundamental is religious truth. To none is this more clear than to those who are grappling most closely with the great social problems. In that striking book of Richard Whiteing's, No. 5 John Street, from which I have already quoted-a book which is keen in its criticism of existing ecclesiasticisms-I find these words: "The old mystery of regeneration is true as ever as a principle in spite of its fantastic setting in the creeds of the hour. Democcracy must get rid of the natural man of each for himself and have a new birth into the spiritual man, the ideal self of each for all. This is its great lesson. . Nothing but a church will do. All the other schemes of democracy have come to naught for want of that. The lecture platform is no substitute for Sinai. Democracy is a religion or nothing, with its doctrine, its forms, its ritual, its ceremonies, its government as a church-above all, its organized sacrifice of the altar, the sacrifice of self. This is the deepest cravindeed a large element in modern life; ing of human nature. All attempts to

have ever failed. His goodness must make him smart. . . . Without religion how is man, the essentially religious animal, to face the most tremendous of all problems, social justice?"

No, we are not going to get rid of our religion; agnosticism is a poor salve for suffering humanity. The heart of the old religion is true, and we must get it out of its spectral forms and its "fantastic settings" and bring it home to men's hearts. If I had as much money to waste as some of my neighbors have, I should put Professor Clarke's little book, What Shall We Think of Christianity? into the hands of every minister of the gospel in this country. If the light that is in him is not darkness, that would help him to see what is the living truth of Christianity. And if we ministers could only get the dead wood and the worm's nests out of our creeds and out of our brains, if we could get hold of the things that are vital and essential-things that we can preach with the energy of conviction-the unchurched classes would rapidly decrease. Of course this change cannot be wrought by a small minority of us, whether we are called by the Congregational name or any other name. So long as ninety-five out of a hundred pulpits in a city are either keeping up the old traditional patter of a dead orthodoxy or pounding away with the critical hammer of a lifeless liberalism—both joining to denounce and discredit any positive and earnest message-no strong impression is likely to be made by a few voices upon the great mass of outsiders. The churches must speak the message of the hour with a united voice. Whether Congregationalists are more or less guilty than others with respect to this failure to find and utter the message of the hour-to preach the "Christ of Today"-I will not try to say; blame enough belongs to us, I know, and it is for us to repent of our sins and forsake them without waiting for any. The one fact for us to face is that the neglect of our churches on the part of the intelligent classes is largely due to the lack of vitality in the gospel we

But how about the less fortunate classes? Have we any responsibility for It has sometimes been argued that the mission of Congregationalists is chiefly to the educated and prosperous. But what is Congregationalism to do with these educated and prosperous persons when once it has gathered them in? Have the educated and prosperous, when they become Congregationalists, no duties to the uneducated and the unfortunate? I should say that the first business of Congregationalists, as of every other kind of Christians, is to make the educated and the prosperous understand the fact of human brotherhood, and the duty that they owe to those less favored than themselves. If the church has any function to perform for this world it is that of bringing into a real unity the classes that now seem to be drifting apart. Any church which, consciously or unconsciously, identifies itself with any social class, is false to its mission.

There is no need of any different method in dealing with the unchurched poor from that which we employ in dealing with the unchurched rich. All we have to do is to

reconcile man's heroism to his interests get hold of the vital and essential truththe truth as it is in Jesus-and believe it with all our hearts and preach it with all our powers. Set the truth of Christ blazing in all our pulpits, make the law of Christ the rule of all our conduct, and we shall soon have no unchurched classes. The multitudes will come flying as a cloud and as doves to our windows.

Signs of Prosperity in the West

BY WOLCOTT CALKINS

You can see them from the car windows as soon as you approach the prairies. The signs of drought were painfully apparent a few years ago on the same ground. Now you see one unbroken surface of verdure as you rush through Indiana, Illinois from Chicago to St. Louis and again on the eastern side of the river, from south to north, from St. Paul through Iowa and at last come to the unprecedented luxuriance spread over the vast territory of Kansas.

The rainfall this year has been abundant and well-timed. The harvests are so enormous that widespread disasters in some sections are soon forgotten. You hear of a hailstorm destroying millions of bushels of wheat in the Dakotas, and before you leave Minneapolis on a flying visit the loss has been checked off and the incident forgotten. A cry of distress reaches St. Louis from the flooded plains of Texas-excessive heat has followed the flood; the soil is baked and the boles of immature cotton are opening and wasted; a few orders are countermanded and credits are extended. But the great distributing centers scarcely feel these local and temporary checks.

It is a revival of business which is comparatively safe and legitimate. In the early eighties a boomer would buy five acres of cornfield and sell one acre to another boomer; he would plat it into lots and sell three lots to another boomer: he would make a contract with a builder to erect a block of three apartments of six rooms each; they would be rented at \$20 dollars each per month before the street in front was graded. All this time not a dollar in cash has been paid to the original owner of the cornfield nor to one of the three boomers. But now the boom begins to liquidate. A first mortgage on the block, of \$3,000, is placed. A second mortgage follows of \$800. Nobody pays anything for the second mortgage, but it is duly recorded. The first mortgage is offered in Boston at eight per cent.

A gilt-edged investment, of course: property worth \$8,000 dollars, so secure that an investor on the spot is willing to take a second mortgage; actual rents of \$60 a month! You take that investment eagerly and your money is the first actual cash payment in the whole transaction from the beginning! You do not discover the first signs of collapse. Your interest is paid once or twice after taxes are left in arrears and repairs are neglected. At foreclosure you find that you must redeem your own property with penalties of one per cent. a month; you find roofs leaking and everything in ruins; and the street has been graded so as to leave your block in a hole or else on a giddy height. Your tenements are half the time vacant, and if you get \$8 or \$10 a month while

they are occupied, and get also a net profit of half the rents actually collected, give thanks and take courage.

This was the boom. Five years ago you viewed the desolation and were cast down; whole blocks of residences vacant, every street bristling with placards; no applications for rent or for purchase. New residences are in process of building on lots vainly offered at half their value in 1896.

Kansas City is the most prosperous city in the United States. Even that abomination of desolations, the boom, did not leave it mortgaged as a municipality. Its progress during the past two years is almost incredible. A system of public parks is under way. A distant and enormous park with approaching boulevards is not sufficient; small spaces are cleared at frequent intervals in crowded parts of the city as resting places for the weary and playgrounds for the children. The Convention Hall is the most imposing structure in the new building period. No matter who is to be elected President, somebody must be nominated there. The new industrial school is offering a practical education as an alternative to the classical and literary courses of the high school. The surest sign of prosperity is the purchase of land and building of homes in many parts of the city.

Business prosperity affects political opinion. You are amused to hear new explanations given of conservative utterances at the East. "What's the matter with you all off there in Massachusetts? Don't you understand Darwin's law of the survival of the fittest? Have you forgotten how savages had to surrender this territory to enterprise, and don't you see that the Pacific coast is no more a boundary to our growth than the Mississippi was?

As soon as you can catch your breath you begin to speak your little piece about the Declaration and the Constitution, but you don't get far.

"Bosh! It's nothing but your jealousy of the West; you can't bear to see us getting ahead of you!"

After a whole summer of journeys through seven States of the great West, you have not met one discouraged man except the poor fellows who hang out signs on a dozen corners in Minneapolis: Wanted, 200 men to work in harvest fields in Dakota; 100 men for railroad grading; all sorts of work; free transportation; wages for common labor, \$1.75 to \$2 a day. Board, \$3.50 per week.' Not one of them can fill his orders.

Literary work catches the spirit of the times. At a little station in Missouri, gaudens nomine Washington, a bright man takes the vacant seat at your side and begins to tell you that this is the center of one of the greatest industries in the whole world. You look at the waving fields and suggest corn.

"No. sir. not corn, but corncobs! Can't be grown of the right sort anywhere else. Cobs worth double the corn. Thousands employed."

And before he leaves you at the next station you learn that he has himself been engaged for twenty years on four of the greatest reforms ever known to the human race: a reform of the English language, a reform of Biblical chronologythere! You have forgotten the other two

already, but no matter. They will all be published during this era of prosperity.

The churches are feeling the new stir everywhere. Dr. Stimson's rapid church extension in St. Louis left a good many new churches to struggle during the hard years after 1892. They are all greatly encouraged and hoping for rapid progress Clyde in Kansas City is prospering with its young and enthusiastic minister. A men's club for aggressive work in the "Bottoms"-geographical and moral bottoms-will be the new feature of the coming winter.

Take two signs of prosperity and of loyalty also, and see if they can be matched in the old Puritan churches: at weekly meetings on Wednesday evenings in Dr. Burnham's noble Pilgrim Church in St. Louis 100 are sometimes present in midsummer. And once, at least, on the hottest Wednesday evening of the year, with the glass at 102°, every member of Clyde congregation in Kansas City, except little children, the sick and those absent from the city, was actually in attendance.

Guests of the Coming Council

PROF. JOHN MASSIE

Mr. Massie, Yates professor of New Testament exegesis at Mansfield College, Oxford, is the son of a Congregational minister. He was educated at Cambridge, and in 1869 became classical tutor at Spring Hill Theological College, Birmingham, being advanced in 1871 to the professorship of New Testament exegesis. He removed with the college to Oxford in 1886. He received the degree of M. A. from Corpus Christi College, Oxford. He has been a justice of the peace, assistant commissioner



to royal commission on secondary education, as well as chairman of the secondary education council of the Congregational Union of England and Wales. He is president of the Oxford and District Free Church Council, and of the Free Church and educational organizations. In the field of authorship he has done notable work, being a contributor to the Expositor, the Thinker, the Critical and Theological Review, the Contemporary Review, the Cornhill Magazine and other periodicals; also to the new Bible Dictionary and the forthcoming Encyclopædia Biblica. He is the author him. Last Sunday the attendance was light of pamphlets on The Present Crisis in Elementary Education, on Clericalism and Elementary Education, and on The Proposed Catholic University in Ireland. He will address the council on Present Tendencies in Education.

MRS. ELLA SOPHIA ARMITAGE

The only English woman to whom the honor of a position on the program of the International Council has been accorded is Mrs. Armitage, who will speak on



Tuesday afternoon, Sept. 26, on Woman's Work. She is a granddaughter of the late Rev. Dr. Raffles, a well-known Congregational minister in Liverpool whose collection of autographs was sold recently, many of them having found their way to America. It included the autographs of each of the original signatories of the American Declaration of Independence. Mrs. Armitage is the wife of Professor Armitage of the United College, Bradford, York, a seminary for training Congregational ministers. She is the author of an introduction to English history called The Childhood of the English Nation, of The Connexion of England and Scotland, of A Key to English Antiquities, and of several hymns which have found their way to the Congregational Hymnal and some other collections.

From the Interior

Suits Against Dowle

A society has been formed to prosecute Dr. Dowie for malpractice. The death of Susie Veeder in the southern section of the city is one of the more recent sad results of his efforts at healing by faith. The child was eleven years old, and had been sick nearly a year. Her parents were followers of Dr. Dowie, and put the girl into the hands of his She grew steadily worse. As a last resort the doctor himself was called. He pronounced the girl well, gave her food, although she had eaten nothing for a long time, commanded her to rise and walk, which, in spite of her efforts, she was unable to do, and left the house declaring that in answer to his prayers she would be well in the morning and able to play. She died in a few hours. It would seem that with this case, and some twenty others of which the society claims to have knowledge, there would be little difficulty in securing a conviction. Dr. Dowie is indignant at the attacks which are made upon him, and in answering them, until last Sunday, has had very large audiences to hear

Perhaps he has reached the height of his influence here, and will find it necessary to make his headquarters in some other city. He is a man of unusual ability, and in his discourses lays great stress on the fundamental dectrines of evangelical religion. But his arbitrary methods, his coarse language, his popelike assumptions of authority and, more than all, his treatment of the sick often, as it has seemed, with fatal results have aroused an opposition to him and his establishment which he may find it difficult to overcome.

A New Convert for Christian Science

Little has been said for a year or more of the notorious George Schweinfurth of Rockford, Ill. As a follower of Mrs. Beekman of Michigan, who claimed to be the Saviour, and the head of an establishment where marriage rites have not always been deemed essential, Mr. Schweinfurth has been an eyesore to the people of Rockford and, in fact, to all who have known anything about the character of his organization. He now claims to be poor, says he is convinced of his former errors, believes in marriage as others do and desires to join the Christian Scientists. His chief fear is lest they refuse to receive him. A good many question the sincerity of this change of heart, and believe it to be only another effort to establish himself more firmly as the head of the colony he has formed, and which he seems to have ruled as with a rod of iron. But the change in his attitude toward the morals of the State is interesting, and his course deserving of notice.

The Destruction of the Colle

The saddest accident of the year for Chicago took place Monday afternoon, Aug. 28, on the site of the old Libby Prison Museum. The last of twelve steel arches had been put in position, and the men were taking down the timbers of "the traveler" which had been used in putting them up, when, without a moment's warning, the northern arch, the last which had been set up, began to tremble, and then fell against the arch nearest on the south, and these two against the others, and thus carried them all down in less than a minute. Escape was impossible. Nine men were killed on the spot or died within two or three hours. One has died since. Four others are seriously, if not fatally, injured. Of the thirty men employed on or near the arches only four or five were uninjured. The contractors were congratulating themselves on the speedy completion of their work. So far as it appears no one is responsible for the accident. It has, in fact, been decided to rebuild immediately and after the same plans. The building is 300 x 100 feet.

A New Chapel at Beloit

Gridley Chapel, the gift of W. B. Strong, Esq, and named after his father, Elijah Gridley Strong, was dedicated Sunday, Aug. 27. It is to be used for undenominational purposes. The local pastors shared in the dedicatory exercises, but the chief address was made by President Strong of Carleton College, a brother of the donor. The growth of Beloit within two or three years in the region where the chapel stands has been rapid. In fact, the city was never more prosperous than at present. Fairbanks, Morse & Co. have added several hundred names to their pay roll and are still behind in their orders.

Self-sacrificing Pastorate

Rev. W. E. Danforth of the Washington Park Church has resigned. He has labored zealously, but has found the difficulties attending the establishment of a new church great. The chief drawback is the inability of the parish to meet all the expenses. The location is excellent, the constituency is growing, the members are united and hopeful, but the pecuniary burdens, just at present, press heavily. Mr. Danforth has endeared himself to his brethren by his genial manners and by his devotion.

Chicago, Sept. 2.

FRANKLIN.

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THE HOME

In a Garden

Baby, see the flowers!

Baby sees Fairer things than these.

Fairer though they be than dreams of ours.

Baby, hear the birds!

-Baby knows

Better songs than those,

Sweeter though they sound than sweetest words.

Baby, see the moon!

Baby's eyes

Laugh to watch it rise,

Baby, hear the sea!

Baby's face

Takes a graver grace,

Touched with wonder what the sound may be.

Baby, see the star!

-Baby's hand

Opens, warm and bland,

Calm in claim of all things fair that are.

Baby, hear the bells!

-Baby's head

Bows, as ripe for bed,

Now the flowers curl round and close their cells.

Baby, flower of light!

Sleep, and see

Brighter dreams than we. Till good day shall smile away good night.

-A. C. Swinburne.

There are persons who Two Imperfect prove themselves agreeable Characters companions so long as all goes well. But let trouble come and their strength fails and their good temper van-They are fair weather companions -nothing more. And there are persons who are more or less irritable and disagreeable in ordinary times who mellow and grow sweet in times of adversity, as the fox grapes sweeten at the touch of frost. You forget their acid tempers and unpleasant tones in admiration of their strength and cheerful courage under stress of trial. Of these two kinds of people the latter are, of course, much the stronger, and vet is there not something to be said in favor of the others? It is only a qualified praise which can be given to either, but in most lives the times of real trouble are mercifully infrequent and the happiness of life is made up of unmarked, everyday relations. Much as we want strength in special trial, perhaps we want daily cheerfulness even more. Life is made up of little things-frequent words, tones that soothe or rasp, acts of thoughtful consideration or of thoughtlessness. In times of trouble we may wish one friend might show more strength of self-control, but between the troubles we have time to forget how strong and helpful another is capable of being in the hour of need. Both are imperfect characters and need to be rounded out in the direction of their imperfection.

"This is our 'rest room,'" Rest Rooms said our hostess, who was showing a party of friends over her new house, and she opened a door leading from her light, cheery dining-room. We peeped into a cozy little den large enough to hold two roomy, old-fashioned couches, with plentiful cushions, and a big easychair by the window, giving a view of

cool, green grass and trees in the rear of the house. A quiet paper of deep cream color, with no pronounced pattern, covered the walls. Ornaments, draperies, books, pictures were conspicuously absent. We felt the atmosphere of repose, and said to each other that such a resort, absolutely apart from all ordinary uses, would save many a woman from nervous prostration. This is precisely what Mrs. Campbell claims in a recent article in The House Beautiful, pleading for a room in every home consecrated to rest. She would have it furnished in soft browns-imitating the restful colors of pine woods or the tints put on by earth Answering light with love and night with noon. and leaves in late autumn-walls and ceiling in pale brown or cream, upholstery and rugs in deeper hue, with just a touch of clear yellow somewhere. This is not an impossibility in any home. An unused attic room may give the necessary quiet, and materials for furnishing need not be expensive. It is worth noting in this connection that the managers of big city office buildings appreciate the value of such a retiring place. The Congregational House has a 'rest room' furnished in olive green, where its workers may take refuge in time of weariness or illness. "We "We Americans are a tired people," as Mrs. Campbell says. May the number of rest rooms increase!

"Let Her Alone"

BY CAROLINE BENEDICT BURRELL

"Emma," said her sister, tiptoeing into the darkened room, "I'm sorry to disturb you again, but you must decide between the nuns' veiling and crape for your bonnet, for the milliner is waiting to know. And shall I order folds on your dress or plain bands?"

"O, either," and the widow of an hour sighed heavily. "What does it matter, Mary? Do let me be alone. Just arrange all these details as you think best."

"But, Emma, you must tell me just a few important things, you know. Now I've telegraphed for James and Edward, and do you think I would better order dinner an hour later in case they should come today?"

"Mary, I cannot think of these things now. Don't you see it's impossible for me to decide about trifles when I've just lost my husband?" She burst into wild weeping again.

Her sister left the room.

'O. John, John," moaned his widow. To think that people can begin to talk of clothes and dinners and you just gone from us!"

In a few moments Mrs. Hall came back. "Emma, Mrs. White has called to inquire if there is anything she can do, and Mrs. Henry is downstairs, too. Would you like to see them just a moment? It seems only courteous, since they have taken the trouble to come over."

"Mary," said Mrs. Lane, rising excitedly, "I will see no one. No one, you understand. I cannot discuss my husband's death. Don't you think I could be left absolutely alone for a few hours?"

"I'll do my very best," returned her sister, sympathetically. "I'll not speak to you unless I really must, but you know you are the only one to decide some things."

The house was quiet for a little. Only the subdued noise of the front door opening and shutting softly was heard, and now and then a gently creaking footstep. Then Mrs. Hall appeared once more.

"Emma, the undertaker wants John's frock coat and it's in this closet, or I would not have disturbed you. And will you have six handles or eight on the cas-

The widow's face was buried in her pillow.

"Either," she murmured, with a shudder.

"And just one thing more, Emma. Do you know whether there are any black pins in the house? I cannot find any."

Emma did not answer and her sister. after waiting for a reply, left the room feeling rather hurt. "I'm trying to do all I can to help Emma," she complained to Mrs. White, "but she will scarcely speak to me, and it makes it so hard. Here comes the minister, and I'll have to go to her again, and I just dread opening her door, she is so determined not to talk."

"It's much better to rouse her," replied Mrs. White, decidedly. "She must not sit up there alone and brood. I'd go in and ask her all the questions I wanted."

All day long the bell rang softly, and the widow was interrogated steadily.

Was John's grave to be made by the baby's or by his father's and mother's? Was it to be lined with evergreens or not? Should the funeral be at three or at four o'clock, and would she choose the hymns and Scripture reading? she prefer crape or flowers on the door? Should James have the blue room or the one in the wing, and should a cot be put in Edward's room in case one of the children came unexpectedly? Would she mind trying on her bonnet for one moment, and at the same time just slipping on her new dress to see if it would hang right?

One or two old neighbors could not be denied, and the widow had to force herself to feebly answer their questions as to her husband's last hours, and listen to their well-meant but futile attempts at consolation.

At last the twilight fell.

"Emma," said Mrs. Hall, as she lit the gas, "I do wish you would make an effort and come to the dinner table. I won't insist on that, but tonight you really must let James and Edward come in and talk to you. They will feel John's death, too, you know, as we all do. I should think it would comfort you to see them."

"You can't understand, Mary," said poor Mrs. Lane. "You've never lost your husband. I will see them if I must, but it's just one more burden."

John's brothers were plain, simple men, who felt saddened and awed by the occasion. They scarcely knew what to say, but they felt it their duty to sit with the widow as much as possible, and all the evening they remained in her room, trying to talk, at first of John and then of various family topics.

Finally the house was quiet. Mrs. Hall was preparing to sleep with the widow, who would have infinitely preferred to be by herself, but she knew her sister's feelings would be hurt if refused the companionship.

"Mary," said Mrs. Lane, at last, "I

want to go into the room where John is and be alone with him for a time."

"Let me come with you," begged her sister. "You ought not to go alone, dear. Indeed, I think you most unwise to go at all."

"Don't talk about it," said Emma, pleadingly. "I must see John's face before I lie down."

But her moments alone with her husband were but few. She felt Mary's arm around her as she bent over the beloved form, and amid her sobs she was led back.

The second day passed like the first, in a constant succession of petty distractions. The last night came before the burial. All the long hours of the day a plan had lain in the widow's mind; she feared opposition if she broached it, but she summoned her courage.

"There is just one thing I want to do, and I beg no one will oppose me," she said, resolutely. "I want to be allowed to sit by my husband tonight undisturbed as long as I wish—all night if I choose. I do hope no one will try and prevent me."

"O, Emma," exclaimed her sister, aghast, "how can you think of such a thing! You would be all unstrung for tomorrow and not able, perhaps, to go to the cemetery. You know that will be the most trying thing of all, and you will need all your strength to go through it. You must go to bed early tonight and try and get all the sleep you can."

"But, Mary, tomorrow night John will be gone," sobbed Mrs. Lane. "I only want to sit by him and hold his hand and think. It won't upset me, it will comfort me."

"No, dear," replied Mary, gently. "I know you think so, but it would never do. You can go in for a few minutes, of course, but you must not stay. I know James and Edward and all your friends would feel as I do." And when she appealed to them they exclaimed at once Emma must not think of doing such a thing.

"It would do poor John no good, my dear," said James, kindly, "and you would be all worn out tomorrow. Do be guided by us."

Exhausted with loss of sleep and long weeping Emma was not equal to a struggle and yielded the point with bitter tears.

In a few hours it was all over. In a day or two all her relations had left the house and the widow sat down by herself at last. "If I could only have been quiet," she mused, sadly, "during this past week, it would not have been so hard; but to have had to be distracted, exasperated, at such a time with questions about millinery and black pins! To have had to see neighbors and submit to questionings about those last sacred scenes of John's life! It was too much to endure.

"Worst of all, not to have been allowed to be alone with my own husband. If only I had been permitted to sit by his side all I wished, to think over all our happy past, to commune with his spirit, not so far away from us, after all, then the only comfort I could have had would have been mine. And now it is all too late, too late forever!"

"Let her alone," the Master said of a woman once. "Let her alone," one would repeat in the house of mourning, if only one dared.

A New Ambition

BY ELIZABETH PRESTON ALLAN

A dear old friend, in whom dwells the sweet spirit of wisdom, gave me a new word the other day on the "everlasting subject" of servants. I say word rather than thought, for, when it was spoken, my consciousness sprang up to meet it as a truth known but neglected.

I was complaining, as no doubt scores and hundreds of house mistresses are to-day complaining, of the difficulty of finding good servants.

"I don't know why it is," said my old friend, "but I have rarely found a good servant in my life."

I looked at her in great surprise. She had always had good servants; they died in her service sometimes, and sometimes they married out of it. Occasionally some other happening brought her a change; but I had never known a maid to tire of her service, nor to be dismissed for bad conduct.

"If you haven't found them," I began, and hesitated.

"I have made them," she answered, quietly. "I may seem too boastful, but as I have in large part devoted my life to the task I think I may make this claim. I was never a clever woman, you know; I could not make books, nor pictures, nor music, and not even conversation that counted for anything, but I do say that I have made more than one good servant."

"Give me your recipe," I begged.

"I would have to write my life and theirs," she answered, "to tell you; but I may give you some heads of chapters. For one thing, I never took them 'on trial.'"

"Mine are always on trial," I cried, laughing, "and trials indeed they are."

"Naturally! but servants seem to me to be material out of which our great Taskmaster expects us to make something. If he gives me a frayed and spotted piece, yet it is valuable to him, and he wants me to make the best of it. Trouble? Yes, of course. So are children; so are Sunday school classes; so is a pastor's congregation. I would be ashamed not to be doing troublesome work in this world, wouldn't you? But as your children, your class, the congregation reward the care-taker, and make trouble worth while, so do servants. Mine, I know, have repaid me tenfold."

"I wish I had those unwritten biographies," I said. "Tell me, dear friend, about Susan. How long has Susan been with you?"

"Only six years."
"Only!" I choed.

"Yes, she came when Martha had to leave me, because her married daughter's health had failed. Martha and I wept at parting. We sometimes shed a few tears over one another now."

"And Susan?" I prompted.

"Susan was a mere child when she came to me—only eighteen. Of course I knew I should find in her the faults of a child, as I did. But, as I constantly reminded myself, she had also a child's virtues. She was docile, affectionate, pleased with kind words, in short, she was pliable. I praised her whenever I could. I often told her that she had the making of an accomplished maid, and that some day I was going to be very proud of her. I did

not spare myself trouble with Susan. Of course, like any other foolish girl, she cared most about clother, and I helped her to fix her dresses and so on, only trying gently to keep the passion for finery in check.

"My dear, I soon came to love Susan, and then the cause was won. A servant whom you really love hears it in your voice, sees it in your eyes, feels it every day, and is pretty sure to give you love for love. I am sure that Susan loves me like a daughter, and spoils me very much as a daughter would."

"But was Susan never cross, impudent, lazy, neglectful, dishonest, untruthful, like others of her class?"

"Let me discriminate a little. Cross? O yes, she is sometimes cross now; aren't you? I know I am. Ought I to expect Susan to be more amiable than I am myself? Impudent? No, a servant is not often impudent, if you resolutely keep your voice low and your manner gentle. As to laziness, all young people are tempted to be lazy, but I set her reasonable tasks, rewarded her when they were well done and withheld reward when they were not. I have almost forgotten now that Susan ever neglected her work. I gave her no temptation to be dishonest: her increasing desire to be perfectly truthful is a little secret between us, which I cannot tell even you, persistent questioner!

"I thank you a thousand times!" I said to my old friend. "You give me a new ambition. Always I have hankered to write a book, paint a picture, compose a song, or do something worth doing. Now I am going to try to make at least one good servant!"

A Grandfather's Tribute

At the recent funeral of his little grandchild, Irene Moody, Mr. Moody spoke these tender words of the little one: "I have been thinking this morning about the old baldheaded prophet, so many hundred years ago, waiting in the valley of the Jordan for the chariot of God that was to take him home, and again the chariot of God came down in the Connecticut Valley yesterday morning about half-past six and took Irene home. For five months she was sick, and for days out in California last winter I kept my satchel packed ready to go to her side at a moment's call: but I prayed the Father that he might bring her back to Northfield that she might go from this valley, and God heard the prayer. Irene has finished her course; her work was well wrought on earth. She has accomplished more than many in their threescore years and ten. We would not have her back, although her voice was the sweetest voice I ever heard on earth. She never met me once since she was three months old, until the last few days of pain, without a smile; but Christ had some service for her above. My life has been made much better by her ministry here on earth; she has made us all better. She has been a blessing to all the conferences this year. She has brought a feeling of sympathy into the meetings such as we have never had before. . . . The last few days have been blessed days to me; I have learned many new and precious lessons."

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Mothers in Council

SCHOOL AND HOME

Is there a place in your Council columns for a word from a teacher? The idea of writing to you was suggested to me by an editorial in The Congregationalist, which spoke of the mutual help mothers and teachers might give each other. I have taught little children and older ones for a number of years, and appreciate the aid mothers might give just by talking over the studies at home. Whether it is number work or Latin, the subject will be more interesting if there is some one at home to discuss it with. Mary Stuart's story will seem more human and more important if the home people have an opinion about her guilt or innocence. I often hear mothers say that they cannot help their children because the way of teaching is so different now from when they went to school. Yes, it is different, but it would not take a mother very long nor be very hard work, I think, to inform herself sufficiently on the present day methods; and she can inspire her child with an enthusiasm and love of knowledge that he will hardly get in any other way.

That is one of the ways that the mothers of

That is one of the ways that the mothers of my scholars can help me. Two other ways are by not expecting too much of me, and by not forcing their children forward, and not over-praising them.

If parents would support the teacher they would help her more than they realize. I don't mean to the extent of a friend of mine. who told his son that if he received a whipping at school he would give him one twice as severe when he came home. But, I beg of you, don't criticise the teacher before the children. accusing her of partiality. When she keeps your boy after school give her the benefit of the doubt and suppose he deserved the punishment. Visit her on other than public days when she is not expecting you-and see how does manage. At one time when I was teaching in a small village I found the people expected the impossible of me in social lines. The two churches worked together in beautiful harmony, and I discovered after I had been there a week or two that I was expected to take a Sunday school class in each church and attend both weekly prayer meetings. The first week I went to a church social, where I believe I met a good part of the 500 inhabitants, but I could not afterwards remember all their faces, and unfortunately offended some by not recognizing them.

My last word is, don't force your children and don't praise them too much. I am now interested in a pupil who has just entered high school. He is about twelve and a half, has been previously taught in a select and quiet private school, and certainly is bright and well informed. But in many ways he seems to me a baby, not equal to the work. He may keep up with his class, but I am sure he would appreciate his studies better if he were a little older, and would grow up a better, sounder boy if some of the time that now goes for algebra and Latin were spent at baseball and running.

The parents of this same boy were, rightly enough, pleased that he could enter high school so young; but they told him of it too often, for every one who went there was told of John's success, asked if they did not think he was unusually "smart," and expected to praise him for it. No wonder John has come to believe firmly in his own smartness. Conceit comes quickly enough without fostering it; and I seldom see a conceited person, child or adult, without thinking of the statement I saw in one of the magazines: "Our self-love comes ordinarily from a lack of a proper understanding of the subject."

M. L.

There are women who live in perfect puddles of maternal love, who yet seem incapable

of justice; generous to a fault, perhaps, but issed. The teacher knows from the work seldom just.—Kate Douglas Wiggin.

done, and not from the marks, whether

HOME DISTRACTIONS

A discussion of how the home and school may work together is especially timely at the beginning of the school year. Dr. Waiter L. Hervey has just been lecturing on the subject, and every parent should read the point he makes in regard to home study and social distractions:

I remember as a boy making this generalization, "It is easy enough to study if you don't have anything to take your mind off your studies," and this puts pretty accurately the case of the average schoolboy. His will is undeveloped. He can sail before the wind fairly well, but let a head wind arise and he is more likely to sail before it than against it. In the early days of the school term he studies with vigor; he will retrieve himself now and make a good start. Then comes a series of head winds and cross currents. The family have a general good time around the same lamp where he is vainly trying to study. The family have company to supper and his study time is broken in upon. The boy goes to a party; a party is given in his honor; a show, a concert, a theater take his time and distract his mind. Such things distract your adult minds when you are engaged on a piece of work; why should they not distract his? single social ebullition will raise waves in a child's soul that do not subside for days, and that rack and shatter the frail craft of the school.

The first way in which the home can work with the school is, therefore, by providing a place for study and a time for study and jealously guarding both. Emerson says something to the effect that the boy should be sent away from home that he may have the moral uplift of a room alone, but it ought not to be necessary to go away from home to get that kind of moral uplift.

WHAT SHALL SHE READ

Will some reader of Mothers in Council kindly suggest a list of books for general reading suitable for a young woman, eighteen years old, who has just graduated from high school? Mrs. E. D. F.

WORRIED SCHOOL CHILDREN

A teacher tells us this week how the home may help the school, and it is well at the same time to call attention to the teacher's responsibility for school conditions which directly or indirectly influence the home. In a valuable book just out, The Physical Nature of the Child, by Stuart H. Rowe, teachers are arraigned for an excessive devotion to school-room method often injurious to the child. He writes:

The pupils in a certain city were recently referred to as well versed in the latest methods It is not impossible of worrying teachers. that in many a city a similar charge might be made against the teacher with reference to the child. There are marks, examinations, restrictions as to position and occupation, the use of fine muscles in young children, the lack of recreation, punishments of various sorts, a real or seeming arbitrariness, nagging and, perhaps more serious, the over-pressure upon some children due to iron-clad system, and many others, all devices for worrying pupils. To be sure each has some special purpose and some specific advantages in individual case Some of them are forced upon us by public opinion. In this last class are included especially schemes for marking.

There are few teachers who could not dispense with their marking system, and be equally just to the child, were the parents sat-

isfied. The teacher knows from the work done, and not from the marks, whether Johnny or Jennie should be advanced or held. Marks give faise standards. Perfection for one child is not perfection for another. The most important of all examination questions is this: Is the child doing his best? The present marking system current almost everywhere gives no answer to this question, and is ordinarily, moreover, no indication of the child's real effort in his work. It must be granted that marks constitute an easily understood indicator of general fitness to advance to a higher grade, and, as such, they offer a concrete goal to the child. But, as a measure and reward of endeavor, which, aside from our theorizing, they are to the child, marks are a serious failure.

Again, examinations are devices for worrying pupils, necessary under some conditions, and one of the special beauties of a school system. They should be reduced to the minimum, and are desirable simply as incentives to review and effort.

The mere subjection to school routine and discipline and the alertness necessary for strict compliance are sources of considerable worry and wear upon the child. Immediate obedience to successive bells and signals, restrictions to certain postures in the seat, to certain forms of occupation and even of play, do much to dwarf interest, to lead to a passivity which is far removed from the active aim of the schoolroom. Freedom from all unnecessary restraint and a study on the part of the teacher how best to secure the maximum activity commensurate, not with order, but with effective teaching, should be the teacher's aim. . . .

In the crush of modern studies into the school the time for recreation of the free-play sort has been cut down, if not out. However, it has been shown scientifically to be economy in the learning power of the child to have a short period of recreation in the open air if possible after every protracted exercise or series of exercises. The figures furnish material for severe arraignment of no recess or indoor recess programs. . . .

Whatever forms of punishment are used, they must necessarily entail a certain amount of worry, but of a salutary rather than a harmful kind. It becomes harmful where the child begins to fear for his own freedom, and becomes discouraged. Punishment by keeping children after school should be reduced to the minimum because of the devitalized condition of the air.

One of the most potent modes of worrying children is least conscious of itself. It is the teacher with a nervous manner. He is arbitrary, either really or apparently, and frequently very serious. This seriousness and this arbitrariness are imitated by the children and produce a clashing of purposes, tending only to make the work more nerve tiring for both teacher and children. Every teacher has days of this sort. In each case they tend to become more frequent; the teacher must not allow this weakness to become chronic.

PUBLIC OR PRIVATE SCHOOL

I wish I knew what to do with my boy of six years who must go to school this fall. I live in a large manufacturing city and the choice seems to lie between the public school with sixty or seventy pupils under a single teacher and a private school with a dozen children in the class. We do not know the public school teacher at all. On general principles, however, we have always believed in the public school—but seventy in a room! How would other mothers solve this problem? Where and how best shall my child get his fundamental instruction? He has already had some kindergarten training.

YOUNG MOTHER.

Closet and Altar

He that is faithful in a very little is faithful also in much; and he that is unrighteous in a very little is unrighteous also in much.

Life is made up of small things, small duties, small sins, small temptations, small troubles, small fragments of happiness. . . . The man who waits for a great emergency, or a fine opportunity to show and approve his religion, is in a fair way, I think, never to have any religion at all. -Edward Meyrick Goulburn.

Thou art in small things great, not small in anv:

Thy even praise can neither rise, nor fall. Thou art in all things one, in each thing many: For thou art infinite in one and all.

-George Herbert.

A man who wishes to see beauty in nature must not watch for it in gorgeous sunsets always—though they will come once in a while. Let him watch for it in ten million little facets which glisten in the light of the sun, by the roadside as well as in the rich man's adorned grounds. We must see it in the motes and bugs, in the minutest insects, everywhere.-Henry Ward Beecher.

> Lord, in each day's littleness Let thy mercy hold and bless. Choose my way, that I may be Ever wise in serving thee: Nor in childish folly call Any gift or mercy small-Any trial of my state. Any cross or sorrow, great For thy greatness holdeth me: And thy littleness may be The first token of a care High as heaven and heavenly fair. -Isaac O. Rankin.

God is so great that he communicates greatness to the least thing that is done for his service. - John Wesley.

This piety which is faithful in that which is least is really a more difficult piety than that which triumphs and glares on high occasions. . . . It requires less piety, I verily believe, to be a martyr for Christ than it does to love a powerless enemy; or to look upon the success of a rival without envy; or even to maintain a perfect and guileless integrity in the common transactions of life.-Horace Bushnell.

Great art thou, O Lord, and beaven and earth are the witness of the power and the work of thy bands. Bet thou bast made the least as well as the great= est, the drop as well as the ocean, the grain of sand as well as the rolling earth. Cure us of all contempt for little things, for petty sins of every day, for little opportunities of kindness, for slight suggestions of thy presence and thy readiness to teach and guide. Help us in all social life that we may live with others as Christ would have us, in all charity and kindly affection. Reep us from careless offenses and small misunderstandings. Make us swift to bear, slow to speak, slow to wrath, quarding us from easy sins of an ungoverned tongue. And may we always do thy will in patient bumility and obedient love. For Jesus' sake. Amen.

Qualifications for a Home-maker

If any one thinks it is a simple matter to make a successful home, and requires only domestic and maternal instincts and no special training or intellectual qualifications, he should have heard Dr. Luther Gulick's lecture at Chautauqua on The Scientific Investigation of Home Problems. This, he says, is what a woman should know:

She must know much about chemistry, because upon the chemistry of foods some of the great problems of the day depend. If we grant that intemperance is really due to bad cooking, as many people seem to think; and if we grant that our spiritual lives have more than definite relation to the kind of tissues that our bodies are made of: and if we grant that our spiritual devotion is measured quite accurately by the activity of our livers, then the study of the chemistry of foods becomes of tremendous spiritual importance.

She must know a great deal about physics, because that is basal to all the plumbing in her home, basal to the whole subjest of ventilation, to the whole material side of the home. She must, of course, be an expert in hygiene. Why, the daily health of her children depends upon her treating them rationally from the standpoint of hygiene; she must give them the right food at the right hours; she must know when it is wise to sleep and how much clothing should be worn. . . .

She may have to do something about the building of the house at some time: and surely the character of her life is related to the architecture of her home, to the arrangement of its rooms as well as to its external appearance. She should also understand the art of hanging pictures, and the laws of light and shade; and these no less than the ideals of art which shall help to form her children. She must know a great deal about music, because the poorer standards must not enter and permanently influence their small minds. .

I have asked a number of women who were acquainted both with business and with home life if they thought a factory run on the same principles as those that govern the ordinary kitchen would succeed, with as little attention to convenience, to the utilization of waste, etc., and they answer in the negative. . . . I have asked a good many women whether they supposed that anybody had put the same kind of study on the construction and management of a kitchen that men have put, that men must put, on a factory, to secure its success, and which men have put upon every other branch of productive labor. Every one has again said "no." Is the kitchen less important than the factory, or is there less money expended in the kitchen than is made in the factory? Is the kitchen a less factor in this age than is the factory? I think not. More is in the hands of women who expend the money of the household in regard to the kitchen than there is money in relation to the factory, if one views it purely from an economical standpoint. Is it not, therefore, the duty of every woman to know about the kitchen before she gets married?

And then, I have not yet approached the threshold of the most important and the most difficult topic, the care of children. . . . No person ought to be a mother who has not given especial thought to the study of children.

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The Conversation Corner

tourists are seeking rest and refuge in all sorts of places. My latest letter is from the Rocky Mountains, and shows two little travelers starting off -perhaps for Pike's Peak-with ample protection from the burning sun!

MANITOU, COL.

Dear Mr. Martin: I thank you for my certificate. [See Corner of June 29.] In your letter you told me to send you a snap-shot in case I got a fine or funny one. Here is one I think is good. It is of my little brother Francis and his little friend. In your letter you said I did not tell you how old I was. I will be thirteen the third of next September. I hope you will visit me some time. It was taken on the par-sonage grounds of the Congregational church.

Then Cary is another addition to the noble army of ministers' children, recently spoken of in the Corner-I know that by the pictured boy's name, and I hope that little Francis Little and his little friend Helen will have a happy little walk "under the old umbrella!" I would I would like very much to visit you, and Manitou, and many too of other Cornerers among the Rockies. The nearest I ever got to it was when, many years before you or I belonged to the Corner, I had obtained my ticket on the Rie Grande Road from Denver to your region-it was then a narrow-gauge road, if I remember rightly -but the engine broke, or something, and the little boy who was my companion and I lost our chance to see Pike's Peak and the Garden of the Gods.

DORCHESTER. MASS.

Dear Mr. Martin: I read in the Corner the other day of a boy who had sent you some India stamps to give to the Cornerers. If you have sny left, will you please send me some? I have been down to Marblehead Neek for a few days, and had a good time. We saw the Eastern and Corinthian yacht club-houses and ALAN G.

As to those stamps: (1) It was quite an old "boy" who sent them to me from Ceylon. (2) They were in sets for those who had arranged to take them in advance. (3) I have none left. (4) I am not a stamp dealer, nor even a stamp collector, but I am always glad to send boys (and girls) any that happen to come to me—especially when they send Geo. Washington to get them! You must have been at Marblehead Neck the day I visited it-did you make the Corner sign (?) on the beach?

WOBURN, MASS.

WOBURN, MASS.

Dear Mr. Martin: Two weeks ago we returned from Duxbury, where we spent a month. We lived in the house where my great-grandfather, Allen P., lived. We rode over to see Myles Standish's grave several times, and once up to the Standish monument on Captain's Hill. It stands so high that you can see it for miles around. Papa told me it was the highest monument in the world, because it was miles to the top. One day at low tide we drove along Duxbury beach from Brant Rock. The storm of last November washed so much sand away that the water flows over at high tide. I inclose—for Tommy in the Corner Cot, also my picture.

ALLEN P. ALLEN P.

They try to spring that joke of your father's on all innocent strangers at Duxbury, but really what is the exact height of the Captain's monument, and also of the highest monument in the world? I enjoyed a week in Duxbury, visiting all

years ago, very much, and I remember the "old Prior house."

Dear Mr. Martin: . . . Hiram is a lovely place in which to loaf and rest. We are on a homestead of 1,200 acres, a mile from neighbors. "Wadsworth Hall" was built in 1800 yGen. Peleg Wadsworth and is now owned by his granddaughter, a refined and gentle woman, a cousin of Longfellow. The general's grave is almost in sight from my window. According to the history here Hiram was named for the king of Tyre, because the man who named the town was a mason, and tradi-tion says that that king also was. Who dares to contradict? ANNIE B.

This Major-General Peleg Wadsworth was a native of Duxbury, reported above by Allen P., and was a famous man in early Maine. His son, Henry Wadsworth, was a lieutenant in the United States Navy and bravely perished off Tripoli in 1804 at the age of nineteen. I remember copying, when I was a boy, the inscription on his cenotaph in the ancient Portland cemetery. The name of the young patriot was cherished in the family and given to his nephew, the poet Longfellow.



"UNDER THE OLD UMBRELLA"

This letter from Maine reminds me that am in Maine myself. Exactly when I crossed the line between Massachusetts and Maine I cannot tell. It was one night last week, on the steamer Kennebec. (But say, Cornerers, does either Massachusetts or Maine own the Atlantic Ocean? Who does?) When we turned in we saw the twin lights of Cape Ann and heard that whistling buoy-I do not believe any boy on land could whistle as mournfully as that! We were awaked at Popham Beach, at the mouth of the Kennebec, by as much noise as Captain Popham and his adventurers made when they landed there in 1605. From Bath, with its ancient shipyards and beautiful residences, we sailed down the water-a crooked and most romantic route through rivers and bays with romantic Indian names. The very boat we were on was the Nahanada, in memory of the sagamore of the Wauwenocks, who was carried a captive to England by Captain Weymouth in 1605, and on his return repaid evil with good by his faithful service to the English

At one landing on Hockomock Bay I was sure I saw the very truck which some vacation boys and girls borrowed for a ride, as shown in a prize cut in the Corner a year or two ago. At Southport we lost

ACATION is still in progress, and those places with a Corner boy a few | from our company a well-known secretary from the Congregational House-not of the American Board or the C. H. M. S. At Boothbay Harbor we changed boats again after two hours' delay. I was glad of this, for it gave me chance to get a morning lunch just where I did, with other boys from a Cape Cod mackerelman, which ran in here for a harbor between forty and fifty years ago. How good it seemed to get on terra firma then, and how we did devour all the apples and apple pie we could get hold of! Another historic Indian, Wiwurna, carried us to Mouse Island, Squirrel Island and Christmas Cove, where I write this. If I see anything of aboriginal or present interest here, I will tell you. Mr. Martin

Corner Scrap-Book

(For the Old Folks)

BURIAL OF SIR JOHN MOORE

In looking over the Corner archives just now for a lost paper I stumbled upon this mislaid letter, not dated, but I fear more than a year old, so that I insert it at once.

LOWELL, MASS.
... Some time since there appeared in The Congregationalist that beautiful poem, The Bivouse of the Dead, and in connection with of Sir John Moore, as written by Wolfe.
When a child in school I could repeat the whole poem; today only one verse haunts me:

We buried him darkly at dead of night, The sods with our bayonets turning; By the strugeling moonbeams' misty light, And the lantern dimly burning.

I have searched our library in vain and still that poem haunts me. H. E. T.

Many another of the O. F.'s read that poem in school, or declaimed it on the stage Wedneeday afternoon! You will find it in Swan's District School Reader and in Fitz's Common School Speaker and Reader, doubtless in other old readers—which are out of print! You will also find it in Garrett's One Hundred Choice Selections, No. 8, in Whittier's Songs of Three Centuries, in the Heart of Oak Books, No. 4, in Palgrave's Golden Treasury and in both Bryant's and Dana's collections of poetry. Some of these you will find surely in your public library.

It is semewhat remarkable that this fine ocem is the only one that is remembered of the productions of its author, who was an Irish clergyman, dying at the age of thirtyone. I have a special interest in the elegy, as I once knew one of the soldiers who assisted in the burial of Sir John. It was twenty-five years ago at Eastport, Me., where the old British soldier, James Floon by name, then eighty-six years old, was living with his aged wife-plain, Christian people, upon whom I liked to call. He enlisted in 1804, belonged to the Flying Artillery and was in the Peninsular War. In January, 1809, he was at the battle of Corunna. He told me that they had no shovels and dug the grave with their bayonets, but-according to his memory—there were no lanterns, for it was bright moonlight. When I inquired for the old soldier at Eastport last summer, I found that he had long since died. But in 1874 it seemed like an appearing from the past ages to see and talk with a man, who could himself truthfully say:

Slowly and sadly we laid him down, From the field of his fame fresh and gory; We carved not a line and we raised not a stone-But we left him alone with his glory!

L. N. M.

Phases of Religious Experience

XII. POWER*

By Rev. A. E. Dunning

shaping the destinies of men as great battles. Some preachers have been as powerful as great generals. There have been companies of men and women who have molded nations and have given uplifting impulses to the civilized world. Think of what John Robinson and his associates did to impart courage to the Pilgrims and to direct their plans in laying the foundations of New England. Think of John Wesley and what the Methodist Church has done which began through his preaching. Was the power of these men and organizations only human? Zechariah was one of these great preachers. The visions described in the first eight chapters of the book which bears his name are outlines of great sermons. They moved a nation and have taught us what it is to have the power of God. Study the preacher and the sermons to understand history, the motives which made it and the life that is divine. Study:

1. The conditions in which the sermon was preached. It was a divine impulse which brought the Jews back from Babylon to Jerusalem. It was an impulse created by great sermons. These, too, like those of Zechariah, were presented to the people as visions. When hope had died out from the captives Ezekiel proclaimed his vision of the valley of dry bones, and when hope was re-kindled by it another vision of the river of life flowing from under the temple. The underlying thought in all these sermons was, "I will put my Spirit in you." The wonderful deeds that followed were the fulfillment of that promise. The returning Jews did what they had believed to be impossible. They came to their own land. Within a few months they laid the foundations of a new temple for God.

But their zeal soon flagged. Enemies rose on every hand. King Cyrus died and the new king had no interest in them. Their crops failed. Poverty oppressed them. Once more hope died. Sixteen years after their return the foundations of the temple laid the first year were still neglected, and their miserable state was growing worse. The Christian Church has seen dark days, but never so gloomy ones as those of the Jewish Church when Haggai began to preach.

2. The prophet. He was a young man, an abler and more brilliant preacher than Haggai. His serm ons show a sublimer faith and a stronger courage in leading the people to do their part to falfill the great designs of God. They recognized him as one who spoke the words of God. The real prophet is one who has experienced the questionings and the troubles with which other men are struggling and has learned to answer these questions and conquer these troubles by faith in God. He is a leader of men because he has fought succe fully the battles in which they are struggling. Every teacher must have learned something which his hearers do not know yet, and be able through sympathy to convey that knowledge to them. He must have learned the source of the power which God imparts to men that they may win victories over sin.

3. The sermon. Zechariah saw visions. He heard voices. He had impressions and convictions. He gained them by thought and desire and prayer, as we do when we are led by the same Spirit who guided him. He put these visions before others; he made th hear these voices and feel his convictions because he had been moved so profoundly by He put them in vivid pictures before his hearers. This lesson is such a picture. It is a good way to preach and teach, when one can make plain the meaning of the picture.

The prophet saw a golden candelabrum like

Some sermons are as important events in that which had hung in the ancient temple. It had a howl or reservoir for olive oil. On the right side and on the left stood an olive tree, and from the fruit laden branches streams of oil flowed into the bowl. Several lamps had each seven pipes connecting with the bowl, and drew from it an unfailing supply which kept them constantly burning.

The prophet interpreted the picture by describing an angel as part of his vision. The heart of it was a message from God to Zerubbabel, which the prophet translated into this sentence: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

The message became plain as the prophet explained it. The branches of the lamps were the people rebuilding the temple. The olive branches through which the oil flowed into the reservoir were the two anointed ones representing the two branches of the government, Zerubbabel the prince and Joshua the priest, Their supplies of strength for the people were unfailing because they stood by the Lord of the whole earth [chap. 4: 14]. These leaders were to keep close to God and to draw their strength from him by prayer and the study of Word. Then they would be able to inspire the people to continual work to accomplish the ends which God sought through them. Those ends were definite and the promise was plain. Zerubbabel had laid the foundations of the temple and he should finish it. The mountains of difficulty before them should be leveled. Though it was the day of small things, these were not to be despised when the people turned with obedient confidence to the almighty God. His all-seeing eyes, which searched the whole earth, were fixed with favor on Zerubbabel as the leader of the chosen people, and his eyes would see the fulfillment of their desire.

4. The interpretation of the sermon. What is the work now before the people of God? With one company of them it is to erect a house of worship; with another, to infuse new life into a community spiritually dead; with another, to overcome opposition to righteous government; and with all it is the great work to kindle in all the people the controlling sense of love and obligation to God. How can these difficult objects be gained

(1) "Not by might." These are days when power is sought chiefly through organization. As in the business world, so in the church it is felt that might lies in combinations of individuals and companies. So Zerubbabel had before him the example of alliances by which Nebuchadnezzar and Cyrus had won. But the message to him, while it did not forbid diplcmacy, nor the use of wealth, nor the enlistment of as many people as possible, forbade reliance on any of these. The churches now are persuaded that the way to drive out sin is through organizations. Each new spiritual want is provided for by a new society, brotherhood or brigade, to study the Bible, to pray, to attend meetings, to talk with the unconverted, to pledge the members to certain prescribed duties and to perform them by fixed rules. Great advantages have resulted from organization. But they indicate a tendency to exalt machinery above life in the effort to produce life. The practical and intellectual are put first, the spiritual last. Elaborately planned methods for the operation of the Holy Spirit absorb the attention, rather than the Spirit himself.

(2) "Nor by power." The glory of the church is not its rich men, nor its great institutions erected by their money, nor its eloquent preachers. The closest ties between Christians have been maintained, the holiest characters produced and the noblest services rendered in those times when wealth and prestige were indifferent to Christ and when confession of faith in him meant sacrifice.

(3) "But by my Spirit." The end sought by the people of God was a material one. They wanted to build a temple in Jerusalem, The difficulties in the way were of the same sort that we meet as Christians engaged in building up the church-want of money, indifference of those pledged to carry on the work, the opposition of foes. Victory is to begained by us as it was by the returned Jews. The leaders in the churches must stand close by the Lord of the whole earth. Through them the Holy Spirit will flow into the people, and all turning to God in prayer and humble reliance they will find themselves strong to carry forward his work till the triumphant day when the finished task will be greeted with shouts of "Grace, grace unto it." The one supreme thing to be sought is the spirit of prayer in the lives of Christians, creating unfaltering confidence in God and bold, persistent effort to overcome every obstacle through the might of the Lord of hosts.

From Canada

Delegates Arriving

Several English members of the International Council are now in Canada, and others are coming for a short visit to the Dominion before the meeting in Boston. Rev. D. B. Hooke, referred to in the last letter, has completed his tour in the Maritime Provinces, and is now in the far West. Aug. 27 Rev. C. S. Horne of Kensington, London, one of the speakers at the coming council, preached at Westmount, Montreal, and was assisted by Dr. Thomas, a former chairman of the Union England and Wales, while Emmanuel Church of the same city enjoyed the services of Rev. Robert Veitch of Liverpool, Eng. The addresses of both brethren were much appreciated.

A New Professor

The College Board in Montreal have appointed Rev. Harlam Creelman, Ph. D., of Worthington, Mass., to the chair of Old Testament language and literature. Dr. Creelman was born in Maitland, N. S., thirty-three years ago, and studied at the University of New Brunswick and Yale University. Several years were spent in a successful pastorate at Worthington, when he again studied at Yale, and for the past four years has been a tutor in that university. His coming to Montreal is an important acquisition to the teaching staff of the college.

An Editor's Support

A movement which promises well has been started in Toronto to raise a guarantee fund for the salary of the editor of the Canadian Congregationalist. Hitherto this work has been carried on by one of the pastors, and since the paper became a weekly with special numbers every month the double duty has become too exacting, and hence the present movement. With an editor free to devote himself wholly to the paper, very much more can be made of this important branch of Canadian work.

Several of these are removals into the country, while in Toronto two significant additions have been made to the pastorates by the coming of Rev. S. S. Craig to Zion Church and Rev. J. W. Pedley to the Western. Mr. Craig one year ago resigned an important Presbyterian church at Oakville that he might have the liberty of utterance which his soul ded, and came to Toronto, where he established an independent pulpit. After preaching several times at Zion, which is one of the most conservative churches of the city, he found in Congregationalism all the freedom of the gospel, and so his acceptance of the call. Mr. Pedley is well known as a successful pastor and preacher of superior ability, whose talents will find ample scope in his new charge.

^{*} The Sunday School Lesson for Sept. 17. Text, Zech. 4: 1-14.

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Progress of the Kingdom

CHRISTIAN STUDENT HORES IN JAPAN

The Y. M. C. Associations of the Imperial University and First Government College in Tokyo occupy a building of their own. is a hall and student home combined. Both Mr. L. D. Wishard and Mr. J. T. Swift saw several years ago the desirability of such a headquarters for work among the students of the university and kindred institutions; so an appeal was made to America for several thousand dollars, which was soon subscribed. The building is on a bluff near the center of the student quarter within six minutes' walk of the university. In Japan Shinto or Buddhist temples ordinarily monopolize the best sites, but here we find a Christian building occupying a post of vantage almost unsurpassed.

The building alone cost about \$2,500. It is in modified Japanese style, attractive and substantial. On the first floor are the reception and dining-rooms, the library and a hall. On the second floor are eleven bedrooms occupied by a score of the members of the association. These rooms have nothing to suggest the typical American college man's room except, perhaps, the rows of books; but they are spotlessly neat and artistic in their simplicity. There is only one third story room, the crown of the whole, for it is set apart for prayer. In the garden are a horizontal bar and a wrestling court for relaxation after the day's studies are over. The only other building owned by a Student Christian Association is in Kyoto. It was built almost entirely by the gift of one American. But the two Associations in the government colleges of Sendal and Kumamoto occupy rented houses which have been towers of strength. The conditions of student life in Japan-the fierce temptations, the lack or pure social pleasures, and the immoral influences of many of the lodginghouses all make such Student Christian Association homes valuable allies of the church in conserving character, in providing Christian companionship and in focussing Christian effort by students for students. G. M. F.

WORLD AROUND

Anthropology and Religion. It is interesting to find in a recent London Quarterly Review an article by Professor Macalister of Cambridge University reviewing the conclusions held generally now by anthropologists, and showing how they buttress up Christian theism. He contends that, although the investigations of anthropologists may necessitate the recasting of some of the formulæ of faith, "there is no indication that in any respect they alter their essence, but rather they tend to present the central truths of the gospel in a clearer and more impressive light than heretofore." He asserts that:

1. There is a consensus among men of belief in the existence of a soul which survives death. 2. There is a similar consensus regarding the existence of a divine power out-side, but manifesting itself in the material as well as the moral universe. 3. Mankind universally recognizes the existence of certain versally recognizes the existence of certain obligations on the part of the individual towards God and towards his fellowmen which are connected with corresponding penalties for breach of them. 4. Among almost all mankind above the very lowest grade of cul-ture there is a belief in, or an expectation of the incarnation of, the God. 5. Coincidently with this there is a belief in or expectation of the death of the representative of the God and of his revivification, and a further belief that through this resurrection the race is to become benefited.

Haste Makes Waste. Bishop Thoburn of India, in accounting for the falling off in membership of the Central India Mission of the Methodist Episcopal Church last year, gives, as one of the reasons, the following statement, which contains wisdom which has wide appli-"A third decrease, and one which cost us the loss of several thousand members,

was in the Bijnour District. It seems that the baptism of most of the converts in that region had been largely only formal. The people of the lowest easte had decided by genconsent to become Christians. had been baptized in large numbers without any organized effort being made to break them off from their old associations and properly to initiate them into the Christian faith. The result was that when an effort was made to enforce certain Christian usages and laws, such as the marriage law, the people were found utterly unprepared to maintain a proper Christian profession."

Disaffection in India. Rumors of disaffection in India among the natives, tending toward sedition, come to this country from time to time. That there is some basis for the statement is true. But that it is grave is denied by The Indian Patriot, the organ of the native Christians, which says:

For our part we do not think that the feeling of unrest is so widespread as the Hindu critic makes it out to be, and so long as it is of the harmless kind, which he himself acknowledges it to be—for he says, describing this feeling in detail: "It is not sedition. It is not even disaffection against government measures or government officials. Every man, woman or child feels that the British Government is the best that could be had, that there is hardly anything to be complained of, and that peace and comfort have reached the door even of the poorest"—we say, so long as this so called "unrest" is of this harmless nature, we need not much fear its consequences.

China for Peace. President Martin of the New Imperial University, Pekin, China, in the September Missionary Review, says that outlook in China for peace is bright, whether it be peace for the nation as a whole or peace for Christian missionaries. He holds

that the very contentions of the great Powers for supremacy insure Chinese inviolability, inasmuch as their jealousies are mutually de structive. As for internal wars they are less likely to occur in the future for two reasons: first, because the Chinese government is better prepared to cope with rebellion than it formerly was; and, secondly, because foreign Powers for purely commercial reasons will not consent that their profitable commerce shall be interrupted by anarchy. As for the missicnaries' protection, the Chinese government is alive to the necessity of it as never before. "The present régime," he says, "is conservative, but not so reactionary as has been represented. The intellectual awakening goes on. . To the supporter of missions I would say, let your gifts be unstinted, for the present is a critical time in which every dollar may be worth more than scores of dollars a decade hence.

The Outlook in Japan. Rev. Dr. M. L. Gordon, in the September Missionary Herald, indulges in some predictions as to the changes which the recent enlargement of foreigner's treaty rights in Japan are likely to have on mission work there. He points out that the trouble and annovance over passports will be a thing of the past. Missionaries will be able to buy or rent a house without any subterfuge or fiction of securing it in the name of some Japanese. Equal treaty rights will make the ople less sensitive, less morbidly nationalistic. On the other hand, he shows that, under the new treaties, an increasing number Europeans may go in to the interior who, while looked upon as Christians because of their birth in Christian countries, live in open disregard of the teachings of Christ.

God arms the harmless .- Welsh Proverb.



LITERATURE

BOOK REVIEWS

THE FOUNDATIONS OF THE CREED

Ten years ago the Bishop of Carlisle, Dr. Harvey Goodwin, published the first edition of this book, which has recently reached a third edition—a fact that we note with pleasure, for the work is kindly in temper, thoughtful in substance and modest in its claims. It addresses itself especially to the multitude in our generation who were trained in Christian ways, but have become perplexed or shaken by current scientific and philosophical skepticism, men who heartily desire to hold their faith and yet to do no violence to their reason. The spirit of the author is revealed in the closing sentence of the preface to the second edition: "No one will rejoice more honestly than myself at the supersession of my book, by one which shall more completely accomplish that which I have endeavored to do. But we doubt if the book is superseded as soon as a more learned and technical work would be sure to be.

The author's method is simple. After an introductory chapter of definitions and illustrations a chapter is devoted to each of the twelve main clauses in the Apostles' Creed, while the fourteenth chapter gives a concluding summary. Of curious interest are the specimens at the beginning of the several chapters, which show the various forms assumed by this venerable Confession at different ages of the church from A. D. 220 to A. D. 1549.

The articles of the creed are examined in order, with a view to discover their foundations in reason, history and faith. Accordingly, one or more of the three initials, R. H. and F. is affixed to each title, and the discussion that follows explains and justifies this classification. For example, the fourth article, "Suffered under Pontius Pilate, was crucified, dead, and buried," is marked H, as resting on a historical foundation, while the seventh article, "From thence he shall come to judge the quick and the dead," is referred to faith alone, and the next article, "I believe in the Holy Ghost," to reason, history and faith.

The quiet style and the plain manner of argumentation, "in a tongue understanded of the people," give a welcome relief from the involved subtlety of more ambitious theologians, and may be illustrated by a passage taken at random, the clause under consideration being the latter part of the sixth article, Sitteth on the right hand of God the Father Almighty

It is very easy to object to the notion of sitting on a throne in heaven, of the right hand of God, of human nature existing in the unseen spiritual world; but the question is, whether these earthly figures do not convey the best possible conception of that mysterious reality, which in its essential fullness is incon-ceivable and indescribable. All things which transcend the conditions of time and space can only be apprehended by figures and material images; and the eternal session of the Son of Man belongs distinctly to this transcendental class of things. To object to anthropo-morphism as a mode of description bad in itself, as something akin to falsehood or folly, is not wise; and such objection comes with a ad grace, and with something like self-condemnation, from those who in familiar language would speak of a man who does a foolish thing as having lost his head, or of a man whose affections are engaged as having lost his heart. It is of the very nature of figures that they can be made false or ridiculous by being pressed to all their literal consequence and therefore every figure should b to the application which is intended by him who uses it: so limited, the Christian believer finds no difficulty whatever in the representa-tion, which the creed gives him, of the present condition and posture of his Lord. The repcondition and posture of his Lord. The representation fits in with all that he knows or has been taught concerning Christ, it satisfies his longings, it supports him with the sense

of an ever-present Mediator and Advocate in the courts of heaven, it realizes to him the promise made by the Lord in the days of his flesh: I go to prepare a place for you.

The reader will be likely to feel some disappointment at finding next to no direct references to current discussions of religious and scientific themes; but such was the writer's deliberate purpose, and we believe the course he has taken is likely to prove wiser than its opposite would have been. Attention is thus fastened on the great affirmations of the creed, as viewed in the self-revealing light of our Lord, rather than on the swarm of negations in which it is so easy to lose one's self. In general, although it may be doubted whether our author would convince many minds who start with a bias against his positions, it is already certain, as he gratefully testifies, that the book has not been found in vain by those for whom it was especially prepared. [E. P. Dutton. \$2.50.]

THE BOOK OF JOB

This is a volume of the Oxford Commentaries, by Edgar C. S. Gibson, D. D. This series of commentaries aims to fill a place between the Cambridge Bible and the International Critical Commentary, being less elementary than the former and less critical than the lat-This volume contains an introduction of thirty pages, giving an analysis of the poem, discussing its object, character, place in the canon, versions and date. Then follows a commentary in which the analysis is carried out in detail with critical comments on each verse based on the Revised Version, which is printed.

The most satisfactory interpretation of such a Biblical book as this is a translation made by one mind thoroughly saturated with the sentiments of the author and reproducing as far as possible the processes of his thought. For this purpose no treatment of the book of Job has given us so great satisfaction as Professor Genung's The Epic of the Inner Life, and next to that we place Professor Moulton's volume on Job in the Modern Reader's Bible. The translation given by Dr. Taylor Lewis in Lange's series we have found exceedingly suggestive. We are surprised that these writers are not mentioned by Dr. Gibson, yet he has made an independent study of the book of Job which sets forth clearly, and often with much force, its purpose and teaching. His method of studying first the substance outline of each speech and then giving his idea of the meaning of each sentence and paragraph with discussions of textual difficulties and candid statements of different theories is the true method for aiding the English student. He avoids controversies and spends little time in attempting to make a commentary on other commentators. His treatment of the whole book is well illustrated by his exposition of Job's famous reply to Bildad [chap. 19: 25-27], "I know that my Redeemer liveth," etc. Dr. Gibson says that "the recollection of all that he has to endure wrings from him an agonizing cry for pity, when suddenly the thought which has long been struggling for utterance finds expression, and a hope of a vindication after death, for which he had already shown his intense yearning, bursts forth as no longer only a hope or desire, but as a sure conviction that in the end he will be righted, and that, after the powers of death have done their worst upon his bodily frame, he will yet him-self in his own person see God." Yet, while Dr. Gibson is confident that the author means to represent Job as rising to the exhibition of a sublime belief in the future life, he states frankly the objections which have been urged against this view, and presents the two alternatives which some students maintain, that Job either expects his vindication before death, or refers to a spiritual vision which he already enjoys as he anticipates the future.

Dr. Gibson sums up admirably in the introduction the reasons which have convinced the majority of Biblical scholars that the book belongs to a late date among the books of the Old Testament. This volume is a distinct and valuable contribution to the study of the noblest poem in all ancient literature, and it will find a deserved place among the comparatively few books which have really thrown new light on that sublime dramatic discussion of what is the most ancient and the most modern problem of human life, the relation between human suffering and the justice and love of God. [Macmillan Co. \$1,25.]

EDUCATIONAL.

The Physical Nature of the Child and How to Study It [Macmillan Co.], by Dr. Stuart H. Rowe, is well suited to ald parents and guardians of children in caring for their physical and mental growth. Up to date in its information and methods, and based on a true conception of the relative relations of physiology and psychology, it is practical We like especially its discussion of the delicate questions of the period of adolescence. It is supplemented by a fair bibliography and an index.

The study of sex almost always has something uncanny about it. We cannot escape this feeling as we turn the pages of Studies in the Psychology of Woman, by Laura Marholm. Here is a woman of keen insight and literary experience, who scrutinizes individuals and types of her sex and tells us what she thinks of them physically, intellectually, spiritually, commercially, socially and sexually. She tells us what women used to be, what they are, what they need, how they feel, how they are tempted, what their ills are, how they work and what they will be in coming generations. And everywhere she tells what she believes man is thinking about woman and what woman is thinking about man. The author writes cleverly, says many things shrewdly, but she seems to have a morbid love of dissection, and she works in an atmosphere usually artificial and not always wholesome. The translator seems to have rendered the author's meaning into good English and sympathetically. [Herbert S. Stone & Co. \$1 50.]

STORIES

The Making of Zimri Bunker, by William J. Long, Ph. D. [L. C. Page & Co. 50 cents], first appeared as a serial in the Youth's Companion. It is a bright, breezy story of Nantucket in the days of our war with England. It has the smell of the sea in it, and the islanders appear in their native dislect and talk and act with Yankee shrewdness. The story is wholesome and interesting.

That prolific author, Edward A. Rand, has produced a spicy and wholesome story in The Whistle in the Alley [A. I. Bradley & Co. \$100], despite its somewhat conventional plot and its rather mild ending, where the hero rises to the hights of a bank janitorship. The contrasts between the rich and the poor are sharply portrayed as well as the difference between the good poor and the bad poor. The movement of the tale is vigorous, a fire, shipwreck, an arrest and a plunge into an open draw being brought on about as rapidly as the scenery can be shifted. The evangelistic element in the story reminds us of E. P. Roe, and, of course, the rich uptown girl who invades the slums with philanthropic intent marries in due time the preacher at the mission chapel.

Not every bright newspaper man and m zine writer succeeds when he enters the field of novelist. It is one thing to describe scenes and events with photographic minuteness and in a pleasing style. It is quite another to create characters and construct plots. As a correspondent of Harper's and other periodicals Julian Ralph has done admirable work, but we have not found his volume of short stories, entitled A Prince of Georgia and Other Tales [Harper and Brothers. \$1 25], particularly stimulating or rewarding. The merit of the stories lies in their crisp, direct style and in their setting rather than in their movement and outcome. He takes us to un1899

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frequented foreign lands and charms us with his bold pen plotures, but a limited acquaint-ance with his men and women quite satisfies

Maurus Jokai has written several exciting and popular Hungarian novels. His latest is Pretty Michal [L. C. Page & Co. \$1.50]. It is translated by R. Nisbet Bain. It is a story of robbers and witches and dragons and ghosts, of wars and murders and executions, of cruel Turkish masters and brave men and fair women in slavery, of love crossed and satisfied and love's sin and penance, and it concludes with the beheading of Michal and the death of her lover in battle. The story is said to be a graphic picture of life in Hungary years ago. It is full of dramatic and thrilling adventures, but we do not believe it will stimulate healthful imagination in those who read it.

Deficient Saints, by Marshall Saunders [L. C. Page & Co. \$1.50], is a curious blending of sentimentality, tragedy and piety. A Maine town is the scene of the story and the characters include a young minister, a sea captain, a matron of the severe New England type, a young banker, one or two society girls, a criminal, a detective and an old maid, not to mention several subordinate personages. The originality of the book consists in the effort, not very successfully consummated, to balance the strong restrictive ideas of Puritanism over against the principles and modes of life that belong to persons of French or of mixed extraction. In the end Puritanism triumphs. The tragedy of the book is endurable, but the sentimentality mushy and the piety so plainly lugged in as to be unattractive.

MISCELLANEOUS

Some twenty years ago a life of Robert Raikes was published by A. D. F. Randolph, written by Alfred Gregory. We have seen no successor to it till the more pretentious v. lume, Robert Raikes: The Man and His Work, by J. Henry Harris [E. P. Dutton & Co. \$2 50]. The father of Mr. Harris twice visited Gloucester, Eng., in 1862-63, and interviewed a number of old people who had been scholars or teachers in Raikea's Sunday school. He discovered several original letters by Raikes and members of his family, and collected abundant biographical note These have been well arranged and edited, and furnish much valuable material concerning the origin of modern Sunday schools and the man who originated them.

NOTES

- Paul Leicester Ford's The Honorable Peter Stirling is having a large sale in its cheap edition.

- Ex-Pres. John G. Finley of Knox College is to edit a cheap new monthly magazine, The Illustrated Review, which the Harper-McClure's have projected.

- A new life of Abraham Lincoln, by Norman Hapgood, is forthcoming. Mr. Hapgood is a recent graduate of Harvard, who has done excellent work as an essayist, especially as an appraiser of modern English statesmen.

- Funk & Wagnalls have sold The New Voice to John G. Woolley and Samuel Dickie, who will combine it with The Lever and edit it as a radical prohibition organ. The same firm, makers of the Standard Dictionary, announce that they are about to issue a Standard Encyclopedia.

A life of Cliver Cromwell, by John Morley, should be a notable piece of biography and the readers of The Century next year will have the treat of perusing it. Mr. Morley disavows the intention of writing a formal or exhaustive life; he will approach the great ruler as one who was in essence a mystic.

BOOKS OF THE WEEK

United Society of Christian Endeavor. Boston. THE MISSIONARY MANUAL. By Amos R. Wells. pp. 134. 35 cents.

THE SECRET OF A HAPPY DAY, By J. William Chapman. pp. 103. 50 cents.
THE SPIRITUAL LIFE OF THE SUNDAY SCHOOL. By J. Wilbur Chapman. pp. 62. 35 cents.

Gian & Co. Boston.

ADVANCED ARITHMETIC. By William W. Speer. pp. 261. 60 cents.

Pilgrim Press. Boston.
THE MASTER IDEA. By Raymond L. Bridgman.
pp. 357. \$1.50.

MANDERS. By Elwyn Barron. pp. 328. \$1.50. WEBSTER'S COLLEGIATE DICTIONARY. Abridged from Webster's International Dictionary. pp. 1,062. Sheep, \$4.00.

1,062. Sheep, \$4.00.

Charles C. Treat. New Haven, Ct.

THE TESTING OF A SOUL. By Rev. William J.

Mutch. pp. 86. 50 cents.

C. W. Bardeen. Syracuse, N. Y.

PORT ROYAL EDUCATION. Edited by Felix Cadet.
pp. 406. \$1.50.

Fords, Howard & Hulbert. New York.

AUCASSIN AND NICOLLETTE. Modernized by
Alex. Rida and translated by A. Rodney Macdonough. pp. 82 \$1.00.

EDUCATIONAL, NUGGETS. Gathered by John R.

Howard. pp. 215. 40 cents.

Fleming H. Revell Co. New York.

Fleming H. Revell Co. New York.
THE BISHOP'S SHADOW. By I. T. Thurston. pp.
291. \$1.25.

E. and J. B. Young & Co. New York.

THE STUDENT'S DEUTERONOMY. By R. B. Girdlestone. pp. 92. \$1.50.

F. Tennyson Neely. New York.

THE TOUSLED HAIR. By Frederick S. Root. pp. 264.

OBEYD. THE CAMEL DRIVER. By Isaac B. Choate. pp. 114. \$100.

Advance Publishing Co. Chicago.

JOHN KING'S QUESTION CLASS. By Charles M. Sheldon. pp. 283. 75 cents.

PAPER COVERS

Municipal Printing Office. Boston.
FORTY-SEVENTH ANNUAL REPORT OF TRUSTEES OF BOSTON PUBLIC LIBRARY. pp. 199.
Cassell & Co. New York.
MARMION. By Sir Walter Scott. pp. 192. 10 gents.

oents.

Our Animal Protective League. New York.

ZOU-ZOU. By K. L. S. pp. 7. 5 cents.

Bible Institute Colportage Association.

THE ROBERS' CAVE. By A. L. O. E. pp. 127.

10 cents.

August. LITERATURE. August Literature.
Sephember. Forum.—Frank Leslie's—ScribNer's.—Chautauquan.—Lippincott's.—CenTury.—New Ergland.—Gatholic World.—
QUiver.—Little Folks.—Cassell's.—BookMan.—Coming Age.—International.—PopuLar Science.—Homiletic.—Art.—What to
Eat.—Biblical World.—Kindergarten Beview.—Treasury.
Santember and October.—Awerican Antiqual

September and October. AMERICAN ANTIQUA-RIAN AND ORIENTAL JOURNAL.

God hath often a great share in a little house.-French Proverb.

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"It is the personal experience of a single man, yet nowhere else can one find so terrible a picture of the internal condition of that great organization upon which France stakes all her hopes."—New York Commercial Advertiser.

"The book is a terrible arraignment of modern militarism; it is applicable to a larger field than the author intended. A strong arraignment of a system that, in France at least, has logically culminated in the Dreyfus case."—New York Mail and Express.

"As a mere story of military life it is interesting; as an exposure of the pitiable weakness of the French Army system it repays careful study."—
Philadelphia Press.

CHARLES SCRIBNER'S SONS

Publishers, : : New York.

Rally Sunday Review Sunday

September 24

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A Lane in Old Vewcastle

New Hampshire's "Old Home Week"

Consulting State Editors: Rev. S. L. Gerould, Hollis; Rev. G. E. Street, Exeter; Rev. E. B. Burrows, Penacook and Rev. W. F. Cooley, Littleton

The Celebrations of Merrimack County

As the ancient Scottish chiefs were wont to assemble their clans by a fiery cross borne aloft from village to village, so "Old Home Week" in New Hampshire was ushered in by blazing bonfires on many a hill. Its celebration in more than a hundred towns has made the State a veritable Mecca to thousands of her sons and daughters scattered throughout the Union. Governor Rollins has abundant reason to congratulate himself on the signal response to his recommendation for its observance and the enthusiasm of the occupants of the old homesteads in making a provision for a royal welcome to their invited guests. Homes have been filled with festive throngs for the exchange of hearty greetings and to renew old friendships, in many cases after years of separation. The quickening influence of such gatherings will long be felt, intensifying loyalty to the State and her institutions, awakening deeper interest in the home, and stimulating a closer affiliation with the absent.

As might be expected, Concord, the State capital, took the lead in the magnitude and magnificence of its celebration. The business portions of the city, public buildings and many private dwellings were never before so elab-orately and handsomely decorated with "the red, white and blue," presenting an array of beauty like fairyland. The great day of its observance was ushered in by the early ringing of all the church bells within the city precincts. It is estimated that 15,000 strangers came to participate in the proceedings. The forenoon was given up to a bicycle and general parade of large proportions. In the afternoon addresses of welcome were given by the governor and Mayor Martin. Then came the principal address by Hon. J. O. Lyford, naval officer, followed by speeches from Hon. N. B. Bryant, Prof. C. S. Bradley of Illinois, Senator W. E. Chandler, Rev. A. A. Berle, D. D., of Boston, and Pres. W. J. Tucker of Dartmouth. The poem of Ednah Dean Proctor, The Hills Are Home, written by invitation of the governor, was also read. These exercises were followed by a band concert on the capitol grounds, and a reception by the governor Daniel Webster.

within. The evening was devoted to the exhibition of elaborate and expensive fireworks, finishing the program of the memorable day.

At Henniker the forenoon of Home Day was given up to a grove picnic by the Contoocook River for social festivities and land and water athletic sports. The literary exercises were held in the Town Hall-which was packed with the best citizens of the town-including an address of welcome by Col. L. W. Cogswell, the town historian, followed by fine addresses by Rev. Dr. A. P. Foster and Nathan P. Sanborn, and original poems by Ednah Dean Proctor and Rev. N. F. Carterall natives of the town and the last two schoolmates. The music was of the finest, including songs by a male quartet and an orchestra of stringed instruments. The violin rendition of Home, Sweet Home, by Prof. C. C. Gibson, the Nestor of American violinists and a native of the town, was a marked feature and won a storm of applause. A social hour followed. The entire celebration was deemed by all a great success and marked a red-letter day, unparalleled in the history of the town, and is likely to become the forerunner of an established custom.

The good old towns of Webster and Boswen, originally one and historic from the birth and residence of great men, were fully alive to the occasion. At Webster the exercises were held on the shore of Lake Winniepauket, with an address by Dr. Arthur Little and a poem by Luther B. Little. At Boscawen. as preliminary, an appropriate sermon was given at the Sunday evening service, with oldtime members in the choir to assist in the singing and a large audience to enjoy the service. The week day program, for which great preparations had been made, included an address by Hon. W. E. Chandler and others and a bountiful collation, which the ladies know so well how to prepare. There was also a reunion of past members of the old and once famous Boscawen Academy, where Daniel and Ezekiel Webster, Hon. Moody Currier, Hon. William Pitt Fessenden, Charles Carleton Coffin and other noted men were educated. The old brick academy building still stands, and in its cupola still hangs the bell given by

Andover had a large attendance at Bryant's grove at East Andover. Hon. N. B. Bryant gave the principal oration and was followed by brief addresses from several, and the reading of Miss Proctor's poem. A basket lunch was enjoyed. On Sunday Rev. L. M. Keneston preached an appropriate sermon.

Essom had an enjoyable celebration, whose program included a Historical Sketch of the Town, by J. H. Dolbeer, The Physicians of Epsom, by Dr. A. P. Chesley, History of the Churches and Clergymen of Epsom, by Rev. J. W. Scribner, Our Schools by Mrs. J. W. Fowler, other addresses, and two original poems.

Old Home Week was observed in a public way at Pembroke by a union service of the different churches on Sunday afternoon and a grove pionic with an address by John M. Cochran of Massachusetts. There was also a reunion of the past students of Pembroke Academy. Hopkinton observed a week day, with addresses, an original poem and a public dinner.

Among other towns where "Old Home Week" was observed were Kensington, Bristol, Stoddard, Gilsum, Westmoreland, Bridgewater, Franklin, Springfield, Walpole.

Everywhere the enthusiasm was great, and Old Home Week will be joyfully remembered by multitudes, and pass into history as a notable occasion. The weather the entire week was exceptionally fine.

The Week in Mont Vernon

New Hampshire looks small on the map, but to her children scattered through the wide land she seems large. She is, in truth, a great State, but her territory towers heavenward. In any other form she would not be the good Old Granite State we love, nor the magnet which draws the stranger, the health-seeker, the lover of the grand and the beautiful

"Old Home Week!" What that is The Congregationalist has fully informed its readers. Dr. Little's recent article in its columns, said Governor Rollins in his address here, gave the true spirit and purpose of the plan better than he had seen it stated elsewhere.

and help celebrate" did not require ponder-ous deliberation on my part. Mont Vernon, to the south, is a little town as some might count it, about two miles in area and with 400 or 500 inhabitants. But the dimensions of the loveliness, "where no tears dim the sweet face which nature wears," the commanding views, the invigorating air, make it a large town indeed.

"Home Week" began Saturday evening, Aug. 26. Then the entire village was trans formed into a fairy scene. Uncounted Japan-ese lanterns decorated every house in the village and many of the street fronts, and red fires burned on many lawns. The church, the Town Hall, the academy hall and schoolhouse were resplendent in bunting. On an adjoining hill was an immense bonfire. The great hotel, The Grand, on a still higher eminence, sparkled with lights. Bursting rockets from this noble height added to the brilliant pic-The illumination was one of the striking features of the entire occasion. Later in evening there was a social gathering at the Town Hall.

Sunday morning all gathered in the new and beautiful stone church, largely the gift of those who were born here and found their fortunes elsewhere. Former pastors had been invited and the presence of two of them aroused a peculiar interest. Dr. C. E. Lord of Newburyport, pastor from 1857-62, spoke of his life here, with many tender allusions. Rev. G. E. Sanborn of Hartford, Ct., who succeeded Dr. Lord, with Mrs. Sanborn by his side, revived sweet and loving memories. Dr. C. F. Bancroft of Andover, a former principal of the academy here, made a stirring address, as did also the present successful pastor. Rev. Donald Browne. "The pastor's address," said one hearer the next day, "will cost me considerable money, but I am glad I heard it. He told us to go up to the burying ground and see if there was not some lot we had a special interest in that needed attention. I have been there and the lot shall have atten-This remark sounds a good note of tion." the "home week" scheme. An excellent poem written by Deacon W. H. Conant was read by the pastor. Special and appropriate music added its influence to this unique service.

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The church was crowded to overflowing to welcome Governor Rollins in the evening. He is a man of convictions and the courage of them, as his Fast Day proclamation indicates. Albeit, his manner is pleasing, his speech persuasive, his ideas clear and practical. was his first visit to Mont Vernon. He spoke of its natural beauty, and among other things The hill towns have generally produced the great men. New Hampshire was formerly an agricultural State until the development of the West, when New Hampshire farmers gave up and turned toward agricultural communities in the West and manufacturers in the East. The reflex action has commenced. The rich are leaving their cities and taking up abandoned farms and establishing there new homes. New Hampshire is leading in this movement. He told why he first suggested the idea of Old Home Week and the development of the idea, giving great credit to the grange in its efforts to promote the enterprise.

Other speakers followed. Among them: Hon. G. A. Bruce, a former president of the Massachusetts Senate, and L. B. Hutchinson, Esq., of New York City. Rev. B. M. Frink, another former pastor now residing at Brookfield, Mass., came with his wife on Monday, to whom a reception was given in the evening at the Town Hall. Mr. Frink responded to a hearty welcome with a speech full of interesting particulars of his life here. Though a town reception, it will be noticed that all the festivities gathered round the church, as in the olden days

These brief records would be conspicuously incomplete without some mention of the part

To respond to the invitation to "come home taken by Hon. G. A. Marden, editor, wit, poet, ex-speaker of the Massachusetts House of Representatives, United States treasurer at Boston. He has a summer residence here and is thoroughly saturated with "home week" "What can I do for Mont Vernon?" seems to be his constant inquiry. As president of the association he had many lines of duty to cover which he did, and while ably seconded by others had much to do in making the occasion an all-round success. H. P. S.

Dunbarton's Observance

Of all the Old Home Week celebrations outside the city of Concord, in all probability that of Dunbarton will stand out as clear and complete as any. The grand old town is delightful for situation, commanding an expanse of scenic grandeur unsurpassed. Mt. Washington and others of the range, with Sandwich Dome, the Belknap Hills, Kearsarge, the Franconia Range, Monadnock. Wachusett and many others of lesser prominence deck nature's panorama. This republic is purely an agricultural one, where farming is carried on with success and whose welltilled land and tidy homes speak of thrift and industry. This special week found every citizen of the town in hearty accord with the splendid thought of the governor and anxious to co-operate.

The first evening a bonfire opened the ceremony of observance on the highest point of land. From this height beacon-like signals were seen on Kearsarge Mountain and at Concord. Henniker, Weare, Mont Vernon and Hookset. On Sunday the religious societies united at the Congregational church, which had been festooned and decorated with vines, ferns and flowers, while "Welcome Home," with flags and bunting tastefully arranged, bespoke a heartfelt greeting.

Rev. G. A. Putnam, a native and son of the second minister settled, now of Millbury, Mass., preached a powerful sermon along the "old home" line of thought. At the evening meeting remarks by several clergymen and laymen carried the day's exercises to a happy ending.

Tuesday, the 29th, was the one day of all in the calendar. At six o'clcck in the morning the ringing of the church bell ushered the opening scenes. At 9.30 the Dunbarton Band began a concert of one hour. Teams came from every point of the compass and before noon the crowd numbered 1,500 or more. At 10.30 the exercises at the church began. The Schubert Male Quartet of Concord rendered delightful singing. Rev. A. K. Gleason read the Twenty-third Psalm, and E. O. Jameson offered prayer. W. H. Stinson, president of the local association, gave a cordial welcome address, while eloquent remarks by Rev. G. A. Putpam, John B. Mills of Grand Rapids, Mich., Rev. Edward Parker, pastor at St. John's Chapel, and Rev. Samuel Woodbury, formerly pastor at the Baptist church, occupied the morning hour. From twelve to two the dinner was served with social cheer. The women had converted the two halls in the town building into bowers of beauty and fragrance, while artistic hands had worked out appropriate mottoes. The dinner was sumptuous and complete, everything being so carefully prepared and carried out, while the service was remarkable in form and ceremony. At 1.30 a reception was given by Governor Rollins on the church green, where all were introduced to his Excellency, royally greeting him. At two o'clock the program in the church was resumed by a patriotic selection by the quartet, when Governor Rollins delivered his best address of the week that roused the large audience to cheers and applause. After Miss Teel had recited Edna Dean Proctor's poem, The Hills Are Home, in her matchless style, addresses followed from United States Senator Chandler, Henry M. Putney, Esq., Manchester, Judge D. B. Kim-ball, Salem, Mass., Prof. W. H. Burnham, Clark University, Hon. Joseph B. Walker,

Concord, Joseph G. Edgerly, superintendent of Fitchburg schools, Sherman E. Burroughs, Esq., Manchester, Prof. W. E. Poland, Brown University, John B. Ireland, vice-president. It was a notable round of speeches. During this afternoon period a trap shooting contest was engaged in by the Dunbarton team under Capt. C. F. M. Stark, and the team from Henniker led by Captain Goss; also a bicycle parade, where grace, ease and beauty with comic personations made that feature of much interest. The Dunharton Band rendered dalightful music all the day and was highly complimented on its artistic efficiency.

One of the most remarkable features of the week was the exhibit of ancient furniture. relics, paintings, spinning wheels of yarn and linen output in operation, while the kitchen and parlor rooms were furnished with every article, utensil or device appropriate to these two departments. This was largely presented from the Stark Mansion, and Mrs. Charles Stark had been untiring in fitting up and arranging the valuable and intensely attractive display.

It was an occasion never to be forgotten, and which will be annually observed to the marked benefit and advantage of the honored town and her patriotic people. Few towns have such an eminent list of honorable sons as have gone out from these farm homes, and notable today is that of Col. Carroll D. Wright of Washington, who had planned so hard to be present but at the last moment was deprived of the pleasure, and whose enforced absence was so keenly regretted by the 1,500 people here gathered.

"Old Home Day," and in its ob-God bless servance the rural towns will be awakened to new life. And blessings yet not dreamed will shower down upon their heads, and cheer and sunshine will abound in the forward movement of the people.

The date of the General Association of New Hampshire has just been brought forward a week. The meeting will now occur Oct. 10-12, so as not to conflict with other important

Among the Churches

EXETER.-First. In the death of Mr. J. E. Gardner the parish loses one of its oldest, most valuable members, and the community one of its most prominent business men. He was a graduate of Har-He was a graduate vard, class of 1856, and enjoyed a thorough training in a Chicago commercial college before assuming business responsibilities in his native town. He was a man of sterling integrity, and had the con fidence of the entire community, and hence intrusted with positions of great responsibility. He was treasurer of the town, of Phillips Academy and of Robinson Seminary, as also trustee, a bank director and police commissioner, and in all conducted affairs faithfully and honestly, leaving an unblemished reputation. He was genial and generous, and endeared himself alike to rich and poor. He will be greatly missed and his loss deeply felt, not only by his family but by all who knew him.

SANBORNTON.—A flag lawn party recently given under the auspices of the Woman's Missionary Society had the best of weather, a large attendance and was in every respect a decided success. well-lighted grounds were handsomely decorated for the occasion. The program included singing of patriotic songs, a reading by the pastor, Rev. J. N. Perrin, and brief remarks by another clergyma The whole affair was a pleasant one and highly

NEW IPSWIGH.—The town has voted to receive a gift of \$3,000 given by Capt. Albert Stearns of Syracuse, N. Y., the income to be devoted perpet-ually to provide free non-sectarian lectures for the benefit of the public. The fund will be in charge of the selectmen, with a special commission to arrange for the lectures.

BETHLEHEM.—Under the auspices of the church a fair and concert was lately beld which was not only enjoyable for its attractive program but a decided financial success, realizing a total of \$150.

CANTERBURY.-A late entertainment given by the women after long preparation for the benefit of the church was a complete financial success, net-

At the Beginning

An Early View Point

Right things are best done promptly. At the opening of the church year all co-operative factors should be enlisted. Your religious newspaper is among the important auxiliaries to your work.

Church club agents should be alert early. The special and valuable service now rendered by The Congregationalist in anticipation of the International Council may well be emphasized. Pastors need have no hesitation in turning the attention of their people in this same direction. Where we have no representative (church club agent) the pastor will do well to select one, knowing that the wider circulation of his denominational journal will strengthen every department of church activity.

The field-whether town or parish-should be carefully studied. As the pastor's assistant, this paper should be in every home. Church officials can well devote a little time in ascertaining to what extent good literature is read by the congregation, in particular that which has for its distinct aim co-operation with Congregational churches.

It is well, just now, to learn the number of trial subscribers who are receiving this paper. Where t is not taken, call attention to the offer now made carrying The Congregationalist until Jan. 1, 1900, for twenty-five cents.

We have a variety of leaflets and new printed matter by which our friends can materially aid in the circulation of this paper. Shall we send any to you at the beginning?

> Yours. THE CONGREGATIONALIST. Warren P. Landers, Supt. of Circulation.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the Massachusetts on t

MOMAN'S BOARD OF MISSIONS, ROOM 704 Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abie B. Child, Home decretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Ruilding, New York. Missions in the United States, evangelistic and educational, at the South and indice, 815 congregational House; thicago office, 615 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE COMERGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb. D., Secretary Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including work of former New West Commission).—Alds four hudred students for the ministry, eight home missionary colleges, twenty academies in the Wess and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Freasurer, Gonces: 612 at 613 Congregational House, voston; 151 Washington Street, Chicago, Ill.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. Gov., No. 151 Washington Street, Chicago, Ill.

Marsh, New England Superintendent, Congregational House, Boston.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregation al Churches and Sunday Schools in Boston.

NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND.—Alds aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whittleey, New Heyen, C. I. Treasurer, Rev. S. B. Forbes, Hartford, Ct., Form of a bequest: I bequeath to the "trustees of the United Nates" (a body corporate chartere under the laws of the state of Connecticuty Ministerial Relief, a- provided in the resolutions of the National Council of the Congregational Churches of the United Nates" (a body corporate Chartere under the laws of the State of Connecticuty Ministerial Relief,

THE CORGREGATIONAL BOARD OF PASTORAL SI PLY, established by the Massachusetts General Asso-tion, offers its services to churches desiring pastors pulpit supplies in Massachusetts and in other Stat Room 610 Congregational House, Boston. Rev. Char B. Rice, Secretary.

Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1837. Chapel and reading-room, 267 Hanover Street, Boston. Open day and evening. Sailors and landsmen welcome. Daily player meeting, 10.30 A. M. sible study 3 P. M. Sunday services, usual hours. Meetings every evening except bast-rusy. Branch mission, vine-yard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Show Corresp nding Secretary, Renge of the Congregation of the Sailord Sailor

Life and Work of the Churches

Meetings and Events to Come

AMERICAN SOCIAL SCIENCE ASSOCIATION, Saratoga, Sept. 4-8.

THE INTERNATIONAL COUNCIL OF CONGREGA-TIONAL CHURCHES, Boston, Sept. 20-28. AMERICAN BOARD, Providence, R. I., Oct. 3-6.

AMERICAN MISSIONARY ASSOCIATION, Binghamton, N. Y., Oct. 17-19. W. C. T. U. NATIONAL CONVENTION, Seattle, Wn., Oct. 20-25.

FRANKLIN COUNTY MINISTERS' ASSOCIATION, Elm House, Greenfield, Tuesday, Sept. 12, 10 o'clock, A. M.

FALL STATE MEETINGS

Additions or changes should be sent in at once.

Montana,	Helena.	Friday, Sept. 8.
Minnesots,	Rochester.	Tuesday, Sept. 12.
Wisconsin.	W. Superior.	Tuesday, Sept. 12.
Washington,	Spokane,	Tuesday, Sept. 19.
Oregon,	Eugene.	Tuesday, Sept. 26.
North Carolina,	Charlotte.	Thursday, Sept. 28
Maine,		Oct.
North Dakota,	Fargo,	Oct.
Idaho,	Boise,	Oct.
Utah.	Salt Lake,	Oct.
Colorado,	Denver.	Oct.
California, South'n.	Pasadena,	Tuesday, Oct. 10.
Nebraska.	Holdredge.	Monday, O t. 16.
New Hampshire.	Manchester.	Tuesday, Oct. 10.
Wyoming,	Douglas.	Tuesday, Oct. 17.
California,	San Francisco,	Tuesday, Oct. 24.
Alabama,	Gate City.	Wednesday, Nov. 8.
Connecticut Conf.,	Hartford,	Tuesday, Nov. 14.

Y. P. S. C. E. FALL STATE CONVENTIONS

NT10N8
Sept. 25-27.
Sept. 26, 27.
Sept. 28-Oct. 1.
Oct. 2-4.
Oct. 3-5.
Oct. 10-12.
Oct. 13-15.
Oct. 19-22.
Oct. 19-22.
Oct. 26-29.
Oct. 27-29.
Oct. 13-15.
Oct. 13-15. New Hampshi New Jersey, Arkansas, New York, Pennsylvania, Newport, Camden, Fayetteville, 8 Saratoga, Washington, Ores ton. Putnam, Springfield, Rockford, Janeaville ecticut, Rockford, Jane-ville, St. Cloud, Springfield, Kearney, Baltimore, Putnam, Nebraska, Maryland, Connecticut,

Providence.	Oct. 10-12.
Providence,	Oct. 17, 18,
Portland,	Oct. 24-26.
Washington,	Nov. 13-15.
Keene,	Nov. 14-15.
Boston,	Nov. 14-16.
	Nov. 14-16.
	Nov. 16-18
Salt Lake City,	Dec. 1-3.
	Providence, Portland, Washington, Keene,

ECOND INTERNATIONAL COUNCIL.—Notice regarding Transportation.

SECOND INTERNATIONAL COUNCIL.—Notice regarding Transportation.

Arrangements have been made with the passenger associations for reduced fares east and south of Unicago on the certificate plan. It is west of Chicago, memorial to the council of the

tificate are not seen over 10 preparation of certificate at the railroad company. (No certificate must be of printed standard form, written out in full by at ket agent will be accepted) 5. Certificates are not kept at all stations. If, however, the ticket agent at a local station is not suppled with certificates and through tickets to Goston, h. can inform the delegate of the nearest imports it station where they can be obtained. In such a case the degate should purchase a local ticket to such station and there take up his certificate, and through ticket to Boston.

gate another take up his certificate and through ticket to Boston.

6. Tickets for going passage will be sold only within three days, (not counting Sunday) prior to sept 20, the open ig date of the meeting or three days after (including) the opening oase except that, at distant points from which the suthern secret that, at distant points from which the substance of a fee of Affly cents the time limit for return tickets will be extended to include the meeting of the American Board in Providence.

7. Certificates are not transferable.

8. On presentati n of the certificate, duly filled in on both side- on or before Oct 4, the ticket agents at Boston will return the hold r to ctarting-point, by the route over which the going jure y was made, at one-third the highest limited fare by such route. The return tickets will be limited to continuous passage to destination.

destination.

9 The reduced rates a e available for delegates and for others in attendance at the meetings of the Coun-

for others in attendance at the meetings of the sent of the sent on application to Rev. E. S. Tead, Somerville, chairman of entertainment committee.

Best Methods

HOW ONE SUNDAY SCHOOL HAS A TEACHERS' MEETING

BY REV. GEORGE D. BLACK, MINNEAPOLIS

One of the difficult problems in city Sunday chools is the teachers' meeting. The workers in the churches are busy people; their evenings are crowded full. There are lectures to nd, various committees to meet, many calls to make, clubs and missions to which duties are cwed, so that the evenings are all

too few. City life is growingly complex. Nobody can isolate himself. The kingdom of God is coming through many avenues. Those who can be depended upon in Sunday school work for intelligent, effective service are busy people. How to find time in all the rush of our lives to get together for an hour each week to study the Bible is a serious question which many a pastor and superintendent finds himself unable to answer. It may be helpful to others to know how one Sunday school has solved it.

My observation has been that few Sunday schools have a satisfactory teachers' meeting. Many have none. Perhaps the majority de pend upon a downtown union meeting addressed by some competent Bible scholar. The objection to depending upon such a teachers' meeting is that only a few in any school attend it, and usually they are the ones who are least in need of help.

When I came to the Park Avenue Church five years ago I decided that we must have a teachers' meeting. There was general feeling among the workers that it could not be made a success. I chose Monday evening as the one likely to be most generally satisfactory. I began bravely. I exhorted the teachers to attend, and sent cards to many reminding them of the evening and the hour. The first meeting was reasonably well attended. The second showed a falling off-many had other engagements. The third had few that were at the second, and the fourth was so decidedly a fizzle that I gave up the struggle. I could not soold, for I knew that they were all busy people and that they could not find evenings enough for all they had to do.

Then we went on after the old style. nally it was thought by the directors of the Sunday school that if we could somehow get an hour on the evening of our midweek prayer service a better attendance of the teachers might be secured. But how to find the hour? After the prayer service would be too late and it would interfere with the social time we all enjoy, and those who had to go home after business hours for dinner would not be able to get to a teachers' meeting before the prayer service. It was then decided that the only way was to have a luncheon at the church for all the teachers, so that those employed till six o'clock would not need to go home.

This plan has more than met our expectations. The attendance is good. The interest in the study of the lesson has grown. And, not least of its benefits, the social feature has come to be so interesting that the Thursday evening luncheon is looked forward to as one of the pleasantest hours of the week.

It gives an excellent opportunity, always lacking before and seriously needed, to talk over the work and plan for it. The teachers and officers are better acquainted. The superintendent knows better what is being done, and is enabled to judge of the abilities and qualifications of those intrusted with the important work of teaching. It is like a family

A word about the luncheon. A general committee has it in charge, and each week appoints two ladies to be responsible for it that week. It is always simple. Part of it is bought, and part is provided by members of the church. An assessment of five or ten cents is made every evening on each member to cover the expense of what is bought and to pay the woman who has charge of the kitchen, makes

the coffee and washes the dishes.

It was thought at the start that the luncheon might prove a burden to those who had to provide part of it. But no complaint has been made and, indeed, the number of those who are willing to contribute something is so large that no one need feel that it is a burden. If it should become such, a uniform assessment of ten cents would be sufficient to pay for everything necessary.

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The plan has worked so well with us that we are wondering how any Sunday school gets along without a teachers' class.

EATHERS' DAY IN THE SUNDAY SCHOOL

Apropos of Children's Day and Parents' Day, the superintendent of the First Methodist Sunday School of Memphis, Tenn., has instituted what he calls Fathers' Day, which might fitly be celebrated in the early fall. Whatever emphasizes the responsibility of fathers for the religious training of their children, and tends to increase their interest therein, we heartly advocate. Here is the card of invitation, which is headed with the name of the school:

NEXT SUNDAY WILL BE FATHERS' DAY And we want the father of every scholar in our Sunday school to be present at half-past nine o'clock, if possible, and then to remain through

e entire session. We think the fathers owe it to their children and to the school to look in upon us at least once a year.
Therefore this card is sent by the hands of the boys
and girls as a cordial invitation from officers and
teachers to the fathers to be there next Sunday without fail. Yours sincerely, J. R. PEPPER, Superintendent.

In case a pupil is absent when the invitations are distributed, one for the father is mailed to the child, accompanied by the following personal message:

lowing personal message:

Dear Scholar: Sorry you were not present last
Sunday. Sincerely hope you are not sick. Shall
look for you next Sunday, rain or shine, snow or
hail. Want you to make a first-class record without fail this first quarter of the year.

Please hand the inclosed card to your father and
bring him with you next Sunday sure.

Truly your friend,

J. B. PEPPER, Superintendent.

NEW USE FOR A TYPEWRITER

The office of a Sunday school stenographer has been invented by Marion Lawrence, the wide awake superintendent of a Toledo school. She sits at a table during the session, and any officer or head of a department has the privilege of dictating to her a letter to an absent teacher or pupil. These letters she typewrites during the following week, on the school sta-tionery, printing also the signature. An efficient helper of this kind would be prized, we should think, in any large school.

OF SPECIAL NOTE THIS WEEK

Substantial accessions result from summer work in Kansas and South Dakota.

A midsummer revival in a Bay State church. The good beginning of a "board of supply" in Illinois.

WORCESTER'S OUTDOOR WORK

The City Missionary Society has just closed its most successful season of Fresh Air work since it undertook it four years ago. Contributions have come from churches, Sunday schools, C. E. Societies and friends of all denominations and have amounted to more than \$1,000. The playground work done last year has been transferred to the Civic Club and does not figure in this year's reports. Mothers and children have been given two weeks each in the country to the amount of 350 country weeks. Both the city and suburban electric roads have provided a free car each week and 1,200 persons have been given a day's outing in this way. A new and successful plan in the country work this year has been the sending of an assistant with each group to see that they have proper care, to direct in recreation, manners, and to provide some religious and domestic instruction and also to direct the children in some nature studies. So successful has this been that it is likely a farm will be hired another year and matron and attendants supplied.

NEW ENGLAND Massachusetts

[For Boston news see page 329.]

EVERETT.—First. Rev. G. Y. Washburn has supplied the pulpit during the vacation of the pastor. The prayer services have been spirited and well attended. Mr. Washburn was settled here some years ago, and his many friends have given him.

DANVERS.—Maple Street. By the resignation of Rev. E. C. Ewing as pastor there will end on the

first of November a successful pastorate of 16 years. Mr. Ewing has made a strong impression as a man of upright life, of strenuous convictions and of clear and forcible traits in character. His ability and worth have made him highly este and his removal will leave a large vacancy in minis-terial, ecclesiastical and social circles. After a little time of rest, which he richly deserves, other years of effective and prosperous pastoral service may be expected. His interest in the wider work of our churches is evidenced by the devotion of two ns to missionary fields in China.

EAST BRIDGEWATER .- Union. The pastor, Rev. Granville Yager, did not take a vacation in August, as was expected, but the church was kept open and the plan was justified by a large attendance of worshipers. Special meetings were held about the middle of the month for a few evenings, repreuniversity, assisting and doing excellent work.

About 100, mostly young persons, avowed their determination to live for Christ.

WEST NEWBURY .- Second. Rev. and Mrs. C. F. Clark entertained the choir, 10 in number, on the evening of Aug. 26. The event was in honor of Mr. Clark's birthday, and was an enjoyable occa-sion. Great credit is due the choir for their ear-nest and valuable work. A Church League has recently been formed which promises to be helpful in various ways.

WENHAM has had a prosperous year and the outlook is encouraging. Individual communion cups have been recently adopted and the chapel has been greatly improved by the new decorations and furnishings. A reception was given the pastor, Rev. N. H. Turk, and his wife on their return from a vacation in the West.

Malne

WOODFORD .- The death, after a brief illness, of wro Virginia F. Wilson, wife of Rev. E. P. Wilson, who for nine years has been pastor here, is a distinct loss of an unusual severity to the entire community. She was a valuable helpmeet to the pastor, accompanying him at least twice a year in his round of the extensive parish. Her efforts were largely given as superintendent of the infant class, which was large and flourishing. Mrs. Wilson was a person of social strength and came from one of the best families in Maine. She was the daughter of Colonel Farnsworth of Bridgton. She leaves one daughter. Mr. and Mrs. Wilson will be well remembered in eastern Massachusetts, where during a pastorate of 16 years in Watertown they made

BANGOR.-First opened again Aug. 13 with a large congregation, when President Hyde of Bow-doin preached. Aug. 27 the pulpit was supplied by Dr. J. G. Vose of Providence, R. I. The pastor returned Sept. 3.—Hammond Street. Prof. J. S. Sewall gave two helpful sermons last Sunday. The pastor is expected back early in October.—Con-tral, which has been closed for repairs, will open Sept 3. The little daughter of the pastor, Rev. J. S. Penman, has been seriously ill as the result of an accident, but is now better.—The seminary of Sept. 6, and a good entering class is expected. -The seminary opens

ILESFORD.-Aug. 13 the first service was held in ILEBFORD.—Aug. 13 the first service was held in the church, which is not yet finished. Rev. C. N. Davie, the pastor, led, and the principal address was by Rev. Dr. A. H. Bradford. Rev. Messrs. J. S. Penman, Charles Whittler, W. R. Campbell and Mr. Smith assisted. About \$600 are needed to finish and furnish the church. Summer visitors have been much interested and helpful. A fair recently given brought \$500 into the treasury.

BAR HARBOR.-The pastor, Rev. Richard Owen, attended the Northfield conference, and then for two Sundays exchanged pulpits with Rev. Charles Wood of Philadelphia, who has for years been help-ful to the Bar Harbor church during the summer. The congregations this season have been large. The last Sunday in July the cause of Atlanta University was presented by a party of students and a

BIDDEFORD.-Three denominations have united for six Sundays of the vacation season, each church being supplied two Sundays by its pastor, with a congregation from the three churches. An effort is being made to repair the old First Church building, where there has been only occasional preaching for some years. Many have attended the various meetings at Old Orchard, near by, and many ministers from there have been in Biddeford.

HOLDEN.—The pastor, Rev. H. A. Freeman, attended the Northfield meetings during his vacation.

Miss Grace Washburn conducted a service during his absence. Miss Washburn, who is to be married soon, will be succeeded in missionary work by Miss Carrie Cochrane of Ellsworth Falls in connection with Mrs. Gray and they began work at Springfield Sept. 3.

ALFRED.—First. The C. E. Society having appropriated money to supply the choir with a new singing-book, the Pilgrim Hymnal has just been introduced. The pastor, Rev. R. C. Drisko, and his family are to take a month's vacation in Massachusetts, leaving home about the middle of Sep tember.

WEST BROOKSVILLE has had help from summer visitors, three of whom took charge of the Sunday-evening service in turn. They also arranged a fine concert, which brought in a handsome sum to the

New Hampshire

(For news items see Broadside, page 321.)

HARTFORD.—Both Dr. W. D. L. Love and Dr. P. Parker have returned from Europe. Dr. Twichell of the Hill Church returns the last of this month.—Pearl Street. The corner stone was found Saturday afternoon, and on being opened the contents were found to be in excellent preservation, although it has been sealed for nearly fifty years.

—No service was held in the new Farmington Avenue Church Sunday, it not being quite ready. -First will continue Dr. Lamson's salary to Mrs. n until Jan. 1, and the use of the pars is granted until it may be needed.

WATERBURY .- First is to have a window in front costing \$500.—Second has had unusually interest-ing and well-attended meetings during the summer, considering the heat and the absence of the pastor.

A number of additions will take place this month from the Sunday school.—Third is making a determined effort through its pastor, Rev. C. E. Granger, to raise the \$1,000 necessary to procure a missionary to labor in his parish for one year. The population is largely foreign born, and of the Catholic persuasion.

GREENWICH.-A week ago Sunday letters of sympathy in the loss of the pastor were read from sister churches. It is the first time in the history of this church that it has lost a pastor. Resolutions of appreciation and remembrance were passed and will be engrossed on the church records. Dr. Barrows's salary will be paid in full to his widow to Nov. 1, and a half salary with use of parsonage until further action.

FAIR HAVEN.—Second has extended a call to tev. A. F. Irvine to become its pastor. He has Rev. A. F. Irvine to become its pastor. He has been much interested in certain Y. M. C. A. work, and under the terms of the call he will be permitted to conduct one service a week. He has temporarily en filling this pulpit.

MIDDLE STATES

New York

[For New York city news see page 304.]

ELDRED .- "The First Presbyterian Congregational Church of Narrow Falls," as it has been called, has recently observed its 100th anniversary. A century ago the zeal of a scattered people to at tend religious service was remarkable. They traveled 10 or 15 miles through the woods to meet in log-houses, barns, or saw-mills. The labors of Rev. Stephen Sargeant, the son of him who organized the church, were so blessed that in the year 1824 89 united with church. Rev. Felix Kyte served the church nearly 50 years. Rev. J. T. Whitney, now ministering to three different neighborhoods, was at the centennial services. Three of Rev. Felix Kyte's sons were present and made remarks, and Rev. Joseph Kyte preached the sermon. An original hymn was sung and an original poem

The paragraphs under our New York letter last week referring to the summer evangelistic paign related, not to that city, but to Philadelphia.

THE SOUTH

Georgia

ATLANTA.—Contral. Rev. F. E. Jenkins has re-turned from vacation. The evening service is con-ducted under a tent, which greatly increases the audience.—First. On account of illness in his family, Rev. H. H. Proctor has not yet taken his vacation. This church contributes to missionaries doing special work in Georgia, North Carolina South Carolina, Alabama and Tennessee.

SAVANNAH.—First. Contributions have been coubled by use of the "offertory calendar" system. Letters missive are out for the installation of the new pastor, Rev. J. W. Whittaker.

MARIETTA is prospering under the tactful leader-ship of Rev. S. A. Paris. Help has been rendered the presence of summer visitors.

Tennessee

MEMPHIS .- Second. After an interregnum the church is being restored to former prosperity under the pastorate of Rev. Frank Sims.

CHATTANOOGA .- First is conducting special meetings under a tent with success. Rev. J. E. Smith is pastor.

THE INTERIOR

RICHMOND.-This church, built in 1892, was badly crippled by debt which has prevented the completion of the building, though it has been in use. The last service of Rev. M. B. Morris for the church, two years ago, was to raise the money which insured the aid of the Church Building Society. Under his successor, Rev. W. D. Ferguson, the house has been completed. It was dedicated. Aug. 25, with a sermon by Rev. T. D. Phillips and prayer by Rev. E. R. Latham, a former pastor, an exceedingly interest-ing letter from Rev. M. B. Morris, a history of the church by one of its members and brief addresses by Rev. Messrs. E. R. Latham, A. F. Skeele and J. G. Fraser.

ZANESVILLE,-First, under its new pastor, Rev. J. A. Seibert, is having large congregations, well filling its house. It has this summer completely renewed the interior of its house with steel ceiling carpet. pulpit furniture, fresco, etc., at cost of \$700, without public appeal and paid up in A neighborhood church just at the city line, the Rural Union Church, is kindly cared for by the First Church, and was recognized by council, Aug. 29, as a Congregational church. Its outlook is hopeful.

ASHTABULA.—First. Rev. M. W. Hissey took leave here, Aug. 27, and has removed to Zanesville to care, as an only son, for his parents, both aged and invalid. He will supply pulpits and do literary work.

RUGGLES.-Through the enterprise of the Ladies' Society the meeting house interior has been papered, painted and carpeted at a cost of \$250. The bills are paid.

Illinois

(For Chicago news see page 310.1

The Church and Ministerial Bureau of Supply, now in its second year of existence, notwithstanding the fact that it is unable to render assistance to each one of the many men enrolled because of the comparatively few openings available, reports some progress. In the three months that have passed since the first annual report of Secretary Redington at the Illinois State meeting 10 men settled as pastors through this agency, and 100 different appointments have been made for ministers to visit churches either as supplies or candidates.

Michigan

STRONGS, a town less than six months old, has just had its first preaching service, conducted by Superintendent Ewing, who also started a Sunday

Litchfield is responding strongly to the efforts of the new pastor, Rev. H. Litchfield .--Rev. J. W Bradshaw returns to Ann Arbor well rested. Maple City has been stirred recently by a rousing temperance meeting.—Rev. W. A. Bockhoven goes back to Northport ready for work.

THE WEST

Iowa

Nora Springs has taken a new lease of life. The church services, entirely discontinued for almost a year, were resumed with the beginning of the summer under the leadership of Mr. Malcolm Dans of Hartford Seminary. They have sheadily increased in spirit and attendance, and all activities are now in operation. Some institutional features for the coming year have been planned to get hold of the large number of young men of the place. Rev. J. D. Mason of Wesley, Io., takes up the work as permanent pastor.

MUSCATINE .- German. Rev. Jacob Fath has resigned to become financial agent for Wilton College, closing a pastorate of 17 years. He began with a closing a pastorate of 17 years. Do to some membership of 15, which has increased to 111. He membership of 15, which sold for \$250. The found a meeting house which sold for \$250. The present edifice, free of debt, has cost about \$16,000.

Minnesota

MINNEAPOLIS .- Mizpah, Hopkins Station, paid off a debt which has hampered the work for eight years. The event was celebrated lately in a joyous service of praise and thanksgiving. Rev. James Oakey deserves the credit of winning this result among a people of straitened means.

STATE ASSOCIATION.—The place of meeting has been changed to Rochester and the dates are Sept.

12-14. A special t ain from the Twin Cities has been arranged for at a round trip rate of \$2. This, with an attractive program, insures an unusually large attendance.

GOSHEN.-The services of Miss Anna Murphy as acting pastor for two and one-half months were greatly blessed. She did much house-to house visbringing the comforts and invitations of the gospel direct to a great many hearts. The Sunday audiences were large. People decided in their homes to accept Christ and came to God's house to acknowledge him before men. Seventeen persons were received to membership, all adults, and representing 10 families. Several others have signified their purpose to become Christians. Miss Murphy was greatly helped by the cordial co-operation of the former pastor, Rev. W. H. Kuight, through whose devotion the church was organized, has kept up services without missionary aid for many years, and has erected two houses of worship, the first one having been destroyed by a cyclone

HIGHLAND is showing a commendable spirit of Within two years it has bought a parprogress. sonage and nearly completed paying for it, and has spent \$300 in improvements on the church building. The pastor, Rev. B. A. Sutton, is spending his vacation in Colorado.

STERLING .- Since Rev. A. W. Bishop began his pastorate in April the church has been specially prosperous. Sixteen new members have already united, and six more were to be received Sept. 3.

Nebraska

LINCOLN.-Vine Street is rejoicing in having secured for its pastor Dr. M. A. Bullock of Iowa City, whose service began Sept. 3, only one month after the close of Rev. A. F. Newell's last pastorate. Dr. Bullock's long and successful service at Iowa City, his wide acquaintance in the denomination and the heartiness of the call augur well for the work here.

HOLDREDGE.—Union temperance meetings have en held Sundapevenings during July and August, addressed by the pastors in turn. Much interest has been aroused and a strong Law and Order League has been formed. The State Association will meet here in October.

WAHOO .- All the evangelical churches have united for twilight services in the court house square during July and August.

South Dakots

IPSWICH received 22 new members, Aug. 27, even on confession. Rev. E. B. Tre Fethren seven on confession. Rev. E. B. Tre Fethren came to this field from Hartford Seminary July 1.

PACIFIC COAST Washington

WEST SEATTLE .- As a result of recent special meetings and the arrival of several persons formerly of Taylor Church, Seattle, a church of 13 members was organized by council, Aug. 25. A small Adventist church has been the only organized Christian work in the place. A good Sunday school and Y. P. S. C. E., which have been in operation for e time, will aid the new movement

MARYSVILLE dedicated, Aug. 27, a \$1,328 house of worship, Rev. Messrs. Sam'l Greene and A. J. Bailey assisting. A balance of \$150 was provided for, which makes available a grant of \$400 from the C. C. B. S. This church, organized less than six years ago, has been worshiping in a hall.

GRANITE FALLS .- Mr. J. A. Ressiguie, who runs a locomotive through the week, will have the care of the church and conduct the services for the pres ent. He has won his way to the confidence of the people by help already given them

WEEKLY REGISTER

Calls

ANDERSON, Oscar L., Grant, Neb., to Butler Ave. Ch., Lincoln. Accepts. BENNETT, Rob't C., Platteville, Wis., to Hazel Green. Accepts.

BULLOCK, Motier A., Iowa City, Io., accepts call of Vine St. Ch., Lincoln, Neb.

CARLSON, Waiter G., Willow Lake, S. D., to Newkirk, Oki. Accepts.

CHAKURIAN, Ephraim E., to remain another year at Field's Landing and Elk River, Cal. Accepts.

CRANE, Chas. D., Macbias, Me., to Yarmouth.

FATH, Jacob, German Ch., Muscatine, Io, to be financial agent for Wilton College. Accepts.

HARDING, Philip E., North Amherst, O., to Lodi. JEWELL, Geo. C., Lewis, Io., to Pilgrim Ch., Creston. Accepts, and has begun work.

LODWICK, Wm., recently of Stewartville, Minn., to former work at Berea College. Accepts.

MASON, Jas. D., Second Ch., Wesley, Io., accepts call to Nora Springs.

CEHLER, Fred'k H., New Richland, Minn., to Carrington, N. D.

ORTH, Andrew P., Rantoul, Ill., to First Ch., Mattoon.

Accepts.
PEARSE Franklin F., Nordhoff, Cal., to Union Ch.,
PEARSE Franklin F., Nordhoff, Cal., to Union Ch.,
ROPES, Prof. Chas. J. H., Bangor Sem., to Calais, Me.
UNGER, San'l L., Rockton, Ill., to Brodhead, Wis.

Ordinations and Installations

MCKINLEY, G. A. (Meth.), o. Westfield, Io., Aug. 29, Sermon. Dr. M. W. Darling; other parts, Dr. W. J. Johnston, Sec. T. O. Douglass.

MOATES, John D., o. Newberry, S. C. Sermon, Rev. H. H. Proctor; other parts, Rev. Messrs. G. V. Clark, J. W. Whitaker, E. H. Wilson, S. L. Jones.

RIGGS, Chas. W., o. First Ch., Oberlin, O., Aug. 29, Sermon, Rev. T. D. Phillips.

Resignations

DANFORTH, Wm. E., Washington Park Ch., Chicago, KENISTON, Geo. N., Loomis, Neb. LONG, Luther K., Lacon, Ill., after four years' service. McGUIRE, John, Kincardine, Ont. ROTCH, Caleb L., Lincoin and Burlington, Mc. WALLACE, Louis, Sierra Valley, Cal., to take effect

WHEELWRIGHT, Joseph, Hebron, N. H.

Churches Organized WEST SEATTLE, Wn., 25 Aug., 13 members. ZANESVILLE, O., "Rural Union," rec. 29 Aug.

ZANESVILLE, O., "Rural Union," rec. 29 Aug.

Miscellaneous
GERRIE, Andrew W., and wife, late of West Torrington, Ot., have reached London, Eng., where Mr. Gerrie has several Sunday appointments, and will visit
Scotland and other places before returning.
ROBBINS, J. Clarke, formerly pastor at No. Berkeley,
Canada, J. Clarke, formerly pastor at No. Berkeley,
Canada and other places before returning.
Could be supplying Union at Stanford Univ., at the
enter the Episcopal ministry.
SLOCUM, Geo. M. D., of Pilgrim Church, Muscatine, Io.,
has just received the degree of Ph. D. from the Chicago Seminair of Sciences.

Program of the International Council

BOSTON, SEPT. 20-28

Angell.

Thursday A. M. Fundamental Principles in Theology, Dr. George Harris. Message of the Old Testament for Today, Prof. F. C. Porter. Afternoon: The Historical Method in Theology, Dr. Geo. F. Isiher. Theology, the Order of Nature, Rev. Prov. Alexander Gosmac. The Exercise; Sermon. Prin. A. M. Fairbairn.

Friday A. M. The Christian Idea of the State, Mr. J. Compton Bickett, Mr. P. Municipal Government as a Sphere for the Christian Man, Messra. W. Crosfield, J. P., and Samuel B. Capen. Evening: Distinctive Characteristics of Christianity, Rev. Messrs. Charles R. Brown and John D. Jones. The Influence of the Study of Other Religions upon Christian Theology, Dr. Fairbairn.

and John D. Jones. The Influence of the Study of Other Religions upon Christian Theology, Dr. Fairnbairn.

Saturday A. M. The Church in Social Reforms. Albert Spicer, Esq., M. P.; Prof. Graham Taylor, D. D. Afternoon: An excursion to Salem.

Sunday A. M. No session. Afternoon: The Lord's Supper at the Oid South Church.

Monday A. M. Tendencies of Modern Education, Prof. John Massle, M. A., J. P.; Rev. J. Hirst Hollowell. Afternoon: The Influence of Our Public Schools on the Caste Spirit, Drs. F. A. Noble and L. D. Bevan. The Religious Motive in Education as Illustrated in the History of American Colleges, Pres. W. J. Tacker. Evening: Addresses by emiliant education as Illustrated in the History of American Colleges, Pres. W. J. Tacker. Evening: Addresses by emiliant education. Tresidents Eliot, H. Tectory A. M. The Pastoral Function, Congregal Addresses by emiliant education. Tresidents Eliot, H. Tectory A. M. The Pastoral Function, Congregational Study of the Congregation of the Congregation of the Congregation of the Congregational Club. Obligations and Opportunities of Congregational Club. Obligations and Opportunities of Congregational Club. Greeting From Other Leving. Dependence and Fellowship, Drs. A. J. Lyman and John Brown. Duty of the Stronger to the Wesker Churches, Rev. H. Arnold Thomas. Evening: Reception by the Congregational Club. Greetings from Other Denominations: Hishop Lawrence, Drs. A. H. Strong, C. Cutabert Hall, F. G. Peabody, and Pres. W. F. Warren. Thursday A. M. International Relations and Responsibilities. Dr. Lyman About. The Christian Artitude Towards War in the Light of Recent Prof. Thursday A. M. International Relations and Responsibilities. Dr. Lyman About. The Christian Artitude Towards War in the Light of Recent Responsibilities. Dr. Lyman About. The Christian Artitude Towards War in the Light of Recent Responsibilities. Dr. Lyman Bott. The Christian Artitude Towards War in the Light of Recent Responsibilities. Dr. Lyman About. The Christian Artitude Towards War in the Light of R



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The Mormon Invasion of New Hampshire

Six Mormon missionaries are now at work in various parts of the State. When some of then were interrogated as to the reason for their visit and zealous activity, the reply came that Governor Rollins's proclamation revealed the fact that New Hampshire had more un-ohurched to the acre than any other New England State, and it is the mission of this people to carry the gospel to the "lone sheep," and they thought there was ground for salva-tion in this State. The humor is manifest. Later, however, they declared they came to correct prevalent misunderstandings concerning their church in regard to the practice of plural marriages, strongly denying them, as the laws of the United States forbid them, and are rigidly adhered to by them as obedient citizens. One said he was ready to stake his life that there had not been a plural marriage in the church since 1891-an assertion hard to substantiate in the face of facts now and then coming to the surface. They declare their policy is not to tear down, or make proselytes, but to teach the truth as they understand it As they fail to secure buildings in which to speak, their services are held in the open air, poorly attended, and with a display of more zeal than converts. The father of one was a native of New Hampshire. It is a fact not generally known that eight men born in the State in Sullivan and Cheshire Counties were ordained to the Mormon priesthood, though none thus ordained entered upon active serv-

We Know That We Are Immortal

A decade and more we have had a succession of books grappling with the argument that the personal immortality of the human soul is demanded by the logic of evolution, that nature itself is an empire of anarchy from center to rim unless self-conscious mind be immortal. There is much in the argument that is fascinating. But, after all, the logic is circular. It ends where it begins. It finds what it seeks. It assumes what it proves. The soul of man makes the stars echo its own thought. And that is as it should be. For the soul of man has as much right to be heard on its own behalf as have the shining stars and the sounding seas. He is and must be his own interpreter. You search in vain for the sense of moral obligation, except in your own breast, but it is there, and you impose its authority upon all the spaces

and all the ages. You search in vain for what you call sin, except in your own life, but it is there, and you cannot call it innocent or good. You search in vain for any evidence of personal immortality, except in your own soul, but it is there—the endless outlook, which remains even when its authority is silenced. It is not merely that we should prefer to live forever. We can make no other rational choice. We are shut up to that, without alternative. How can stars and seas and mountains and birds give me any information upon such a matter when the idea of personal immortality has never laid its mighty and mystic spell upon them?

No, I will commune with my own soul. I need no elaborate logic to prove that I am immortal. I know it by what I am, so that my present conscious existence becomes irrational and absurd if the grave is to swallow me up. I cannot think, I cannot live, in any other way than as one whom the chains of death cannot bind. It is an immediate vision, an intuitive conviction, not a logical conclusion. I do not reach it by argument, but by self-knowledge.—Rev. Dr. A. J. F. Behrends.

Our life is always deeper than we know, is always more divine than it seems, and hence we are able to survive degradations and despairs which otherwise must have engulfed us.-Henry James.

AN HISTORIC MODEL -Students of colonial AN HISTORIC MODEL—Students of colonial times will recognize in another column of this paper the lines of one of the most beautiful of the 18th century masterpieces of furniture. It is the reproduction of an old colonial sofa with the clawand-feather legs, the eagle-head back rail, the re-cessed pillow rolls, the cornucopia sides, and all the adjuncts of the richest architecture of that period. Seldom have we seen a more beautiful and pure example of colonial cabinetwork than this sofa, which is on exhibition at the Paine Furniture warerooms in this city.

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E. M. KINGSLEY, Recorder. NEW YORK, Aug. 12, 1899.

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THE CONGREGATIONALIST

The Business Outlook

The fall demand is meeting previous expec-tations and an exceptionally heavy business is already booked. Prices as a rule are firm, quotations for many commodities showing important advances. The most prominent exception is found in the market for cereals. No doubt the near approach of a heavy crop movement and present large receipts has driven speculative holders into liquidation. Cotton, likewise, has been somewhat off in price, owing to advices of rains in the South with consequent better outlook for the crop. Perhaps the most notable firmness is to be found in Iron and steel and allied trades.

Anthracite coal prices have been advanced in the interior, although the demand in the East is not yet specially active. As regards the market for textile goods, there is a good gain both in demand and in prices for all grades. Clothing manufacturers at many points are reporting searcity of material and backward deliveries. The increased strength in hides and leather is accounted for by the laurching of the new upper leather combination. Boot and shoe manufacturers are busy. and lumber continues active and firm in price.

In the stock market the undertow is strong and confidently bullish for the most part, although speculation is apparently in the hands of the so-called trading element. A great upward movement in security values is looked for by Wall Street this fall, in which all previous high prices will be eclipsed. The same can be said of copper stocks in Boston. The Standard Oil is expected to take the public into its confidence more fully in respect to the Amalgamated Company, and copper stocks generally are expected to boom once more. The gold mining stocks, too, are, it is thought, to have considerable attention.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Sept. 17-23. Unhesitating Confi-Topic. dence in Christ. 2 Tim. 1: 1-12.

Such a confidence in any one must be based on respect both for his mental and his moral qualities. We all know men whose good intentions and whose sympathy with righteousness we cannot question, but whose judgment on important matters and whose ability to advise others wisely we distrust. Again, we know other men who are shrewd and discerning, but whose courses of action and whose counsel to others are always determined by self-interest. Once in a while we find a man like one who is being mourned today alike in the church and the commercial circles of Boston because he united to an uncommon degree judgment and sterling character. Jesus, by common consent, possessed these qualities in their perfection, and in him they were per-fectly blended. He was the wisest and he was the best of men-too wise to be mistaken and too good to deceive.

This is why we put confidence in Jesus. Others through the eighteen centuries before us have trusted him and we rely on their witness. The noblest souls in all the ages have testified that he deserved and rewarded their confidence. Take such a man as the late Dr. Dale, whose life has recently been published. Great as were his own intellectual powers, he bowed before the supreme knowledge of Christ. Pure as was his own character, he fell prostrate before the moral majesty of the Saviour. Have we not found it true in our experience that, in proportion as we exercised this simple and complete trust, Jesus proved more and more trustworthy?

To trust in him means to believe what he says and to do what he bids. When he declares that the life is more than meat, that we must be born again in order to enter his king-dom, that he has gone to prepare a place for

us, that he who sees him has seen the Father, we must believe with all our might that he knew what he was talking about. Then when he outlines a course of action for us, orders us to take up our cross daily and follow him, sends us out into the high ways or hedges, bids us to be pure and peaceable and merciful, we must obey. Anything short of belief in him and action upon that belief falls short of unhesitating belief in Christ.

The step from a mere interest in Christ or an admiration of him to unhesitating confidence in him is a logical step but one not always taken. When it is taken it admits a man into the real blessedness of the Christian life. There will come times after that great step when the darkness shuts down upon one, when if one trusts Christ unhesitatingly he must be willing to go with him up the rough slopes and into the fiery furnace. But even there he is sure to be cheered by a sense of the presence of the Son of Man, and in due time he will emerge again into the sunshine, his hand more firmly clasped than before in his Saviour's.

Parallel verses: Num. 13: 30; 14: 24; 1 Kings 17: 3-5; Dan. 3: 17; Prov. 14: 26; Matt. 9: 20-22; John 1: 49; Acts 3: 16; Rom. 8: 15: Heb. 11: 13.

ENDEAVOR AT NORTHFIELD

The Christian Endeavor Conference was a new idea for Northfield. Secretary Baer directed the sessions which began Aug. 14 The opening conference on the renowned Round Top was given over largely to hearing testimony from those to whom Northfield has been a spiritual inspiration. At another meeting in the auditorium the fundamentals of the Y. P. S. C. E. were considered, and a part of each day was devoted to the "question-box." Among the speakers introduced Among the speakers introduced by Mr. Baer at the regular sessions was Rev. F. B. Meyer, who treated the pledge as a set of specifications for work. Dr. H. C. Mabie spoke upon missions and Rev. Teunis Hamlin, D. D., discussed the part Christian Endeavor has had in making better church mem-

On Sunday Founder Clark gave an address upon God's providences in the history of the society. In the evening a memorable quiet hour was held on Round Top, led by Dr. Clark. Mr. Baer then read a covenant for a holier and closer walk with God, which he desired those present to hold until they could sign it in a consecrated spirit. Because of the large attendance and helpfulness of the sessions it is announced that the C. E. conference is to be a permanent feature of the Northfield meetings.

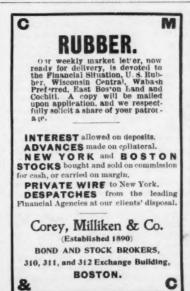






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The John Robinson Church

BY REV. A. W. HAZEN, D. D., MIDDLETOWN, CT.

It has been in my plans to pass a Sunday in York, that I might worship in the stately and glorious minster. But after a night in the venerable city, and a day spent in visiting the exquisite ruins of Fountains' Abbey, within easy reach, I concluded to abandon the cathedral for the chapel. Hence Saturday evening found me in Gainsborough. The town has not many attractions for the ordinary tourist, though it has grown rapidly in recent years. It now claims about 20,000 people, mostly of the "laboring class," or such as work with Agricultural implements are their hands. Agricultural implements are manufactured there to a considerable extent, while the country around creates quite a demand for them. It is a region of exceeding fertility, and its fields are now laden with ample harvests. George Eliot lived for six months near Gainsborough, gathering materials for The Mill on the Floss. The river Trent is the Floss, and its tidal wave from the sea—the "eger"—is the chief peril of boatmen even as it runs past the town-St. Ogg's-

more than fifty miles up the stream.

However, to one imbued with the spirit of New England, the main attraction of the old city is its John Robinson Memorial Chapel. This is fitly located here, as the probable birthplace of the eminent man whose name it bears. Scrooby is only twelve miles distant.

The story of the pilgrimage to Gainsborough in 1897 for the dedication of this house of worship, whose corner stone was laid by the honored United States ambassador to the Court of St. James, Mr. Bayard, is familiar to all Congregationalists. The visit of Mr. Bayard with the members of the International Counoil, and that of the modern pilgrims, did much to encourage the church and to further the interest of our faith and polity in this vicinity. Yet not all has been done to aid our fellowbelievers there which they were led to anticipate, so that our National Council at its meeting in Portland last year, with no dissent, recommended to our churches to raise \$5,000 as our rightful contribution to the indebtedness of our brethren on their edifice. They would not have ventured upon so large an outlay as \$35,000 had they not thought they were authorized to expect material assistance from us.

Dr. Charles Ray Palmer, whose presence and words in Gainsborough, and whose steadfast loyalty to the church there, have won the affection of all its members, is the chairman of the committee of the council for carrying out its recommendation. At my last advices hardly more than one-fifth of the sum was in hand. But there should be no long delay in securing the entire amount. It is a most worthy enterprise we are asked to further, and one peculiarly appropriate to do in this year of international Congregational fellowship.

The John Robinson Church has a commanding site, and a house admirably fitted to its needs. It has not been extravagant in its outlays, and it has made many sacrifices to meet its obligations. Its pastor is a wise and a faithful man, wholly devoted to its up-building. Let us do our part, and do it soon, to free this sister church from the embarrassment of debt.

The Church Prayer Meeting

Topic, Sept. 10-16. International Christian Fellowship. Jer. 3: 15-19; Acts 10: 34, 35; 15: 13-23.

Promotes peace and justice. Stimulates national piety. Exhibits power of the gospel.

[See prayer meeting editorial, page 302.]

The pride that shines in our mother's eyes is about the most pathetic thing a man has to face, but he would be a devil altogether if it did not burn some of the sin out of him. J. M. Barrie.

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Religious and ecclesiastical notices, addresses of min etc., published under this heading at ten cents a line.

BOSTON AUXILIARY OF THE AM. MCALL ASSO. Miss Edith Stearns, Treas., The Charlesgate, Boston. WHITMAN COLLEGE. All communications and gift for Whitman College should be sent to the finance agent, Miss Virginia Dox, 556 Massachusetts Ave., B ton, Mass., or to the President, Rev. Stephen B. L. Perose, Walis Walls, Wash.

rose, Walla Walla, Wash.

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ost. tributions to sustain its work are solicited, and tances of same are requested to be made direct to ain office of the society at New Yerk.

Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers Afty cents each insertion.

Additional lines ten cents each per insertion.

Wanted. A governess to go South with a family for the winter. Address J. H. F., 1436 Massachusetts Ave., Cambridge, Mass.

Teacher. An experienced lady teacher desires satisfies, private school preferred. French a specialty, as a studied in Paris. Best references given. Address. O. Box 367, Plymouth, N. H.

Wanted. By New England woman experienced in mental cases, position to care for an insane or elderly person. Best references from physicians and families. Address M. C., 4 Tremont St., Charlestown, Mass.

For Sale, value \$10,000, house of 14 rooms, gas, bath, furnace, 4 lines of electrics, near Dr. McKenzle's church and Radeliffe College, slate roof, corner lot, 8,000 feet of land. Make me an offer. W. S. Metcalf, 154 Mt. Auburn Street, Cambridge, Mass.

For Sale. Winter home in south Florida highlands for sale at a bargain. Modern seven-room house, 8 and 10 ft. verands on four sides. Located on two-acre lake front, near hotel, churches, bank, etc. Also a 20 acre Florida farm, 3400. Box 118, Holliston, Mass.

Wanted at the Nervine Home, Burlington, Vt., a few more patients until Jan. 1st, at which time Dr. Willard proposes to take South as many of them as wish to accompany him thither for a winter's sojourn. Further particulars on application.

The " Harris Method of Giving

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ADVERTISING BATES.—25 cents per agate line each in-sertion, 14 lines to the inch, 11½ inches to the column. Discounts according to amount of contract. BRADING MOTICES, leaded nonparell, 50 cents per line, each insertion, sct.

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In and Around Boston

The Floating Hospital's Success

It was almost more than could be hoped by those who experimented with the Floating Hospital idea in Boston in the summer of 1894 that the institution would develop into such permanency and perfectness as characterize it The valuable floating plant now owned by the Lend-a-Hand Society, of which Dr. Edward Everett Hale is president, could have been but a dream five years ago. How. eyer, the actual carrying out successfully of plans and theories of earlier years has now placed the enterprise beyond the pale of doubt and experimentation.

The guarded system of distributing free tickets among the needy families in the close quarters of the city continues to be carefully enforced, so that the passenger list includes only three classes: infants for whom some doctor has prescribed the trip, mothers of such infants and other children who cannot be left at Strict rules begin to operate upon the home. sick children as soon as they embark. tal food and clothes are substituted for what the mothers might like to prescribe, and regularity and wholesomeness are the conditions of the continuous treatment and surroundings. The four or five wards are either closed to outside dampness and heat and filled with cool, dry air-as in the case of the quarters for the sicker children who stay on the boat without their mothers day and night until recuperation-or else the wards are on the open deck. where a number of the fifty cribs on board are located. Furthermore, the decks afford ample space for the games and rollicking of convalescing and well children.

ghi

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The Floating Hospital committee has just closed its sixth season, which can be fairly called its best. With its new air drying plant, its enlarged culinary department, its sterilizing methods and ice plant and other additons, the hospital was never before so well equipped for the service of saving and strengthening the little ones who might otherwise drop out one by one all over the crowded sections of the city. The force of workers, two physicians, several inspectors, twenty nurses and a few other helpers, is none too large to answer to the calls of a boat load. The chairman of the board of directors, as also the founder of the hospital in Boston, is Rev. R. B. Tobey, and the assistant manager is Mr. J. R. Anderson, who considers it a pleasure to go about hither and yon, explaining the need and character of what might appropriately be called Boston's "salt air mission."

Had it not been for kind, contributing friends all over New England, and for wise superintendence at the heart of the movement, 987 day patients and the 147 permanent patients, besides the hundreds of mothers and well children, whose need seems second only to that of the little sick ones, would have been denied what was in all cases a life-giving and in some cases a life saving benefit. The average daily number of children may be reckoned about eighty.

The ways of aiding this charity are pleasant ones. Nearly all the cribs have been presented as memorials, each crib bearing a marked plate with the giver's name and some inscription. Then many individuals, societies, churches and other bodies have made gifts to meet the expenses of a day's trip, the special days being named for the donors. Those who thus contribute, or their representatives, are encouraged to make a practical study of the

mission by accompanying the hospital on some of its excursions.

Boys' Brigade Assembly

The National Assembly of the United Boys' Brigades of America will hold its annual meeting in Boston, Sept. 22-23. Prof. O. C. Grauer of the Chicago Theological Seminary is its commander-in-chief and will preside over its deliberations.

The brigade is an undenominational military organization designed to hold boys in the Sun

day school and eventually to bring them into the church. Its object, as set forth in its con-stitution, is "the advancement of Christ's kingdom among boys, and the promotion of habits of reverence, discipline, self-respect and all that tends toward true Christian manliness." The coming assembly will discuss methods and exchange views on the various incidents of the work. Among its features will be a rally and a street parade. The visiting delegates will be entertained in the homes of the Boston members. Communications as to the brigade work in Massachusetts and the coming assembly should be addressed to Maj. Gen. Percy A. Bridgham, 39 Court Street, Boston, or to Rev. Arthur S. Burrows, 20 Sullivan Street, Charlestown.

Last Sunday's Preachers

Most of the churches welcomed back their pastors for the regular worship last Sunday, and in many instances communion was observed. Shawmut's pulpit was filled by its pastor, Rev. W. T. McElveen, who returns with the same vigor which, since his recent installation, has been so evident. At Union Dr. S. L. Loomis was found at his post for the morning service, and at Central Dr. E. L. Clark had returned. In Dorchester Dr. Arthur Little preached for his people at Second, and Dr. W. H. Allbright at Pilgrim. Old South congregation heard preaching by the president of Bowdoin College, Dr. W. D. Hyde. The union services of Phillips Church, South Boston, were still continued with a neighboring Methodist church, the Congregational pastor, Rev. C. A. Dinsmore, preaching. The three Chelsea churches greeted their pastors, Dr. Houghton and Rev. Messrs. MacFadden and Catheart. Prospect Hill's pulpit in Somerville was occupied by the pastor, Rev. E. S. Tead, and Boyiston Church, Jamaica Plain, and the Brighton church both had sermons by their pastors, Rev. Ellis Mendell and Dr. A. A. Berle, respectively. The Wood Memorial of Cambridge began the pastorate with its new pastor, Rev. C. H. Williams, and the North Avenue Church benefited by the experiences in mountain climbing of its pastor, Rev. Daniel Evans.

The Evangelical Alliance of Boston and vicinity will meet in Bromfield Street Church, Monday, Sept. 11, at 10 30 A.M. Dr. Lorimer will preside. The agent of the alliance, Mr. Mitchell, will give a brief report of his work, and an address on Church Federation in England and America will be given by Rev. J. Hirst Hollowell of Bochdale, Eng.

Rev. E. P. Herrick, superintendent of Cuban missions in Florida and Cuba, under appointment of the C. H. M. S., will spend September in New England. His address is Gaylordsville, Ct. He is ready to respond to invita tions to speak on our work amongst the

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Christian Work and Workers

The gain of communicants by the Presbyte rian Church North in 1894 was 40,908. Last year the gain was only 8,030, and the decrease has been gradual and annual ever since 1894. Baptisms have also decreased, but not in like

The Pan-Presbyterian Alliance, in Wash ington the last of this month, will be a social as well as a religious event. President Mo-Kinley will receive the delegates at the White House and the Presbyterian unions of Philadelphia and New York will tender the foreign delegates receptions. The alliance invites all churches which hold the Presbyterian system to send delegates. Among the foreigners who will attend are: Lord Overtoun, a manufacturer of Glasgow and one of the most active religious and philanthopic laymen in Europe; Rev. Dr. William Beatty, moderator of the Irish General Assembly; Dr. Alexander Stewart, principal of St. Mary's College, St. Andrews, Scotland; William Carruthers, who has been connected with the British Museum for many years; and Prof. S. D. F. Salmond of the Free Church College, Aberdeen.

Present Addresses of English Delegates

It will be of interest to know the present whereabouts of delegates to the council. We print all that have come to hand. They can be addressed as specified up to within a day or two of the assembling of the council:

President Angell, Kennebunkport, care Mrs. C. F. Collier.
Rev. W. J. Ainslie, care Rev. J. S. Ainslie, Fort Wayne,

Rev. W. J. Allensee, Lev. John Morton, 148 James St. S., Hamilton, Out. Rev. H. A. Davies, Scranton, Pa., care Rev. R. S.

Rev. H. A. Daviss, Scranton, Pa., care Rev. B. o. Jones.
Rev. W. H. Davisson and Rev. David E. Irons, Miller's
Hotel, 39 W. 25th St., New York.
Rev. J. C. Easterbrook, Rev. Francis Lansdown and
Rev. Mathias Lansdown, care R. H. Pearman, 417 A
Street, N. E., Washington, D. C., until Sept. 11.
Rev. Frederick Hastings, care A. T. Richards, Hart-

Rev. Mathibs. Lansevarion, D. C., until Sept. 11.
Rev. Frederick Hastings, care A. T. Richards, Hartford, Ct.
Rev. G. O. Jones, Windsor Hotel, Montreal.
Rev. Alexander Mackennal, care Dr. A. H. Bradford,
Montclair, N. J.
Rev. Alexander Mackennal, care Dr. A. H. Bradford,
Montclair, N. J.
Prof. Andrew F. P. Powell and Rev. R. J. Wells, InterHof. Andrew F. Simpson, care Rev. S. Linton Bell,
Marbielead, Mas.
Charles Stancliff, United States Hotel, Boston.
James Stark, care Rev. W. J. Mutch, New Haven,
Rev. F. Tavender, care Harry Tavender, Omaha.
Rev. Owen Thomas, care Bismarck Davies, 118 S Halsted St., Chicago.
Rev. John Wills, Broadway Central, New York City.

The Delegation on the Umbria

BOUND FOR THE INTERNATIONAL COUNCIL These sixty persons are expected to land in New York from the Umbria of the Cunard Line next Saturday, and are, in a certain sense an official party, the Congregational Union of England and Wales having made the necessary arrangements with Thomas Cook & Sins. Their headquarters in New York will be the Hotel Majestic After resting next Sunday in the metropolis, the party will sail up the Hudson to Albany, going thence to Niagara and to Toronto, where a reception will be given them, and from thence down the St. Lawrence to Montreal for Sunday, Sept. 17. They will arrive in Boston Sept. 19, the day before the council:

before the council:
Baines, Mr. Alexander.
Baines, Mr. G. H.
Baines, Mrs. G. H.
Baines, Mr. James.
Coutts, Mr. James.
Coutts, Mr. James.
Coutts, Mr. James.
Cowper-Smith, Rev. G. W.
Dale, M. A., Rev. Bryan.
Dowsett, J. P., Mr. Thomas.
Powsett, J. P., Mr. Thomas.
Forddard, Mrs. D. Ford.
Goddard, Mrs. D. Ford.
Harrison, Mr. T. W.
Harrison, Mr. T. W.
Harrison, Miss.
Hawkins, Mr. F. H.
Hewgill, M. A., Rev. William.
Hooper, Mr. A. C.

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looper, Mr. A. C.
looper, Mrs. A. C.
looper, Mrs. A. U.
ones, Rev. J. D.
ones, Rev. J. C.
elth, J. P., Mr. John.
ester, Mr. E. R.
dawer, Mr. H.
Reggitt, Mr. J. C.

Meggitt, Mrs.
Newsum, J. P., Mr. Henry.
Norbury, Mr. J. C.
Norbury, Mr. J. C.
Parry, Mr. Edward,
Parrick, M. A., Rev. John A.
Reeve, Mr. T. F.
Ritchie, Rev. D. L.
Robertson, M. A., Rev. Joseph. Reeve, Mr. I. F. Rev. D. L.
Robertson, M. A., Rev. JoRobertson, M. A., Rev. JoShepheard, Mr. A. J.
Shepheard, M. S.
Spicer, M. P., Mr. A.
Spicer, M. P., Mr. A.
Spicer, M. P., Mr. A.
Thompson, Mrs. R. Wardlaw.
Thompson, Mrs. R. Wardlaw.
Toms, Mr. C. R.
Toms, Mr. C. R.
Toms, Mr. C. R.
Toms, Mr. C. W.
Townsend, Mrs. Thomas.
Turber, R. A., Rev. H. W.
Wilkins, L. D., Litt. D., Dr.
A. S.
Wilkins, L. D., Litt. D., Dr.
A. S.
Woods, Rev. W. J.
Woods, Rev. W. J.
Woods, Rev. W. J.

Marriages

The charge for marriage notices is twenty-five cents.

COLGROVE-RIDLEY-In Grinnell, Io., Aug. 29, by Prof. S. J. Buck of lows College, Prof. C. P. Colgrove and Prof. Emma M. Ridley, both of the Iowa State Normal School at Ocdar Falls.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BLAKESLEE-In Brookline, Sept. 3, Mabel Mansfield, daughter of Rev. Erastus Blakeslee, a member for a year of the class of 1898 at Wellesley College and a teacher in the Longwood School, Brookline, aged 24

teacher in the Longwood School, Brookline, aged 24 yrs.

ROBERTS—In Lawrence, Kan., Aug. 28, Rev. Thomas S. Roberts, aged 51 yrs. He came from the Free Will Baptist denomination to the Congregational church in Muscotah, Wis. in 1876, remaining there seven years. Failing health prevented his working continuously after that time, but he held successful pastorates at Oneida and Osawatomie, Kan., and was a director of the Kansas Home Missionary Society.

WILSON—In N. Bridgton, Me., Aug. 31, Virginia F., wife of Rev. Edwin P. Wilson of Woodford, aged 49 yrs. Mr. and Mrs. Wilson have lived in Woodford for the past eleven years, coming theme from Watertown, Mass., where Mr. Wilson was pastor for fifteen years.

MISS CARA E. PRATT

MISS CARA E. PRATT

Cara Elizabeth Pratt, missionary of Winthrop Church, Charlestown dustrict, passed to her reward in the eastly morning of July 29. The large attendar ce as the funeral services and at the memorial meeting held in the Bunker Hill Baptist Church indicate that one who was in no way prominent in public affairs is mourned by thousands of people who knew her and prized her worth. She lived the Christian life for many years in connection with the church and was known as one who, though diligent in a humble calling, was always ready to give her testimony and toll for her Master. She was the promotion of the connection with the church of the Master. She was the new of the poor and suffering, the unselful and it seemed desirable that one should be engaged to give all her time to the poor and suffering, the unselful while her time to the poor and suffering, the unselful while her time to the poor and suffering, the unselful while her time to for the work. Thus was the prayer of her life fulfilled and in this fruitful labor she continued until within a week of her death. During the recent interim between pastorates she, more than any other, held the organizative to speak the word in season or out of season which should strengthen the tempt=d or revive the discouraged. She was always hopeful, charitable and cheerful. Though often pained by the lack of interest or support of others, she was situated to speak the word in season or out of season which should strengthen the tempt=d or revive the discouraged. She was always hopeful, charitable and cheerful. Though often pained by the lack of interest or support of others, she was situated to prove the season of the season of the province of the say that the greatest good should be done to all. There are hundreds of people whose chief the toword in the season of the se

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Headache, Disordered Liver, etc.,

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ABOUT STUART'S DYSPEPSIA TABLETS.

They Cure Stomach Trouble and Indigestion Anyway, Whether You Have Faith in Them or Not.

All physicians agree that the element of faith has a great deal to do in the cure of disease.

of disease.

Firm belief and confidence in a family physician of the same confidence and faith in a patent medicine have produced remarkable cures in all ages.

This is especially true in nervous troubles, and no field offers so prolific a harvest for the quack and charlatan as the diseases arising from a weak or run

down nervous system.

Nevertheless, the most common of all diseases, indigestion and stomach troubles, which in turn cause nervous diseases, heart troubles, consumption and loss of flesh, requires something besides faith to

Mere faith will not digest your food for you, will not give you an appetite, will not increase your flesh and strengthen your nerves and heart, but Stuart's Dyspepsia Tablets will do these things, because they are composed of the elements of digestion, they contain the juices, acids and peptones necessary to the digestion and assimilation of all wholesome food.

Stuart's Dyspepsia Tablets will digest food if placed in a jar or bottle in water heated to 98 degrees, and they will do it much more effectively when taken into the stomach after meals, whether you have faith that they will or not.

They invigorate the stomach, make pure blood and strong nerves in the only way that nature can do it, and that is from plenty of wholesome food well digested. It is not what we eat, but what we digest that does us good.

Stuart's Dyspepsia tablets are sold by druggists at 50 cents for full-sized package.

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Our Readers' Forum

WANTED, A MAN THAT WILL DRAW

Our pulpit in Sodomorah is vacant, and we are desirous of getting the right kind of a man to fill it. It has often been filled before, but never the church. We think it desirable that the next preacher fill the church as well as the pulpit. We want a man that will draw.

The electric cars have recently been introduced into Sodomorah, and multitudes prefer to ride on them rather than go to church. We want a man who will so attract people as lead them to prefer the church to the trolley, and thus cause the cars to cease running. We want a man that will draw.

The bicycle has become very popular in Sodomorah. Scores and hundreds of the people may be seen every Sunday out for pleasure ridin . We believe that these wheels should a gravitate toward the church and remain there during divine services. We want a man that will draw.

The Ecclesiastical Society of the church in Sodomorah is largely composed of men-well, they never attend any other service in the church excepting the preaching, while we feel that it would be to their benefit and for the good of the church if they attended the Sunday school and other religious services of the church. We want a man that will

The young people of Sodomorah are expert dancers and are more familiar with the rules of a man named Hoyle than with the writings of Moses. Ought not the proper man in the pulpit to empty the places of amusement and fill the social meetings of the church? We want a man that will draw.

In the homes of Sodomorah there is practically no religious instruction given and the parents are growing more and more indifferent regarding the sending of their children to the Sunday school for instruction. We want a man that will draw.

Should you know of a man seeking a pulpit, who is young, intelligent, eloquent, social and of pleasing address, kindly send his name to the chairman of our pulpit supply committee, and we will assure you that in case we call him to the pulpit of Sodomorah we will care for him in such a manner that he will not be exalted above measure. We want a man that

COLONEL INGERSOLL'S FATHER

In The Congregationalist of July 27 it is suggested that Colonel Ingersoll's hostility to Christianity "began with the rankling in his breast at injustice to his father." who was a Congregational clergyman of liberal temper and suffered persecution for his liberality. Similar statements have appeared in other papers, religious and secular.

There is probably another side to the story. In an account of semicentennial services in the church in Waukeshe, Wis., January, 1888, I find the following paragraph, written by Vernon Tichenor, \mathbf{E}_{Eq} , a venerable member of the church, now deceased: "Rev. John Irgersoll, father of the noted Robert G. Ingersoll, first appears on the church records July 1, 1848. He did not remain with us long. He had an unessy stay with us. His matrimonial affairs had been unhappy. He had been mar ried three times. His first wife was dead; his last two were living, but he had been legally divorced from them. When these things were known to the church there was trouble. Mr. Ingersoll met with the church and gave his version of his affairs. very plausible and no one did or could doubt the truth of his statements. But a number of leading men in the church could not be reconciled to the admitted facts, and on the

25th day of January, 1849, he asked to be and was dismissed. His usefulness as a preacher here had ended. He had been a successful evangelist, was a man of decided ability, and I believed him to be a sincere Christian

Is it not probable that that discord in the home life had something to do with any "persecution" Mr. Ingersoll's father suffered from his brethren, and with the bitterness and contempt with which the son treated his father's faith? CHARLES W. CAMP.

Ordinary blunderers have to feel a vast amount before they can painfully stammer out a sentence that will describe it, and when they have got it out how it seems to have just missed the core of the sensation that gave it birth, and what a poor, weak child it was of what was perhaps a mighty feeling!-The Solitary Summer.

THIS WILL INTEREST MANY.—F. W. Parkhurst, the Boston publisher, says that if any one who is afflicted with rheumatism in any form or neuralgia Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured. Hundreds have tested it with success.

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